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CHURCH ORGANIZATION.

THIS essay originated in contemplations of the Sunday School as it is in many places. If one Sunday School is in a good condition, and another, within a stone's throw of it, is in a bad condition, no adequate way exists at present for the good Sunday School to help the poor Sunday School out of its bad condition. Why not use some natural channels of communication from one to the other? If it is the life of a school to have a good Superintendent, why not have a general Superintendent to become the life of all Sunday Schools? In our large cities, a general Superintendent of all the Common Schools is appointed to convey life and light and order to the various parts of the system: why not have a general Superintendent to take the spiritual care of many Sunday Schools?

By parity of reasoning, if one congregation, including its minister, is full of spiritual life and progress, and another the reverse, why not use some natural way of intercommunication?

This question introduces us at once to the large subject of church constitution and government; and to this subject let us apply our present thoughts.

To remove all misgivings at the outset, let it be premised that the writer holds to the largest personal liberty, unchecked by nothing short of the invisible and final authority above; that he belongs to no sect; that he scorns all human authority *as such*; that he never submits to what any one says, because he says it,

except in the case of the Infinite One, who inhabiteth eternity; and he submits to him chiefly under the prior conviction, that whatever he says is *right*, and *therefore* to be obeyed.

The writer believes that spiritual domination is spiritual abomination; that for the State to lord it over the Church, or for the Church to lord it over the State, is wicked; that neither popes, synods, bishops, or presbyters, have any final jurisdiction or legal superiority in the world; that ecclesiastical councils, mixing up judicial proceedings with spiritual counsels, are ridiculous affairs; in short, that all assumption of importance, of supremacy or superiority, is a transgression of right, reason, and kindness; and yet he feels convinced, that there is a kind of church organization, — a system of connecting separate churches together, and enjoying the advantages of a spiritual Superintendent, which is demanded by human nature, and by the great Master above.

We have read Channing's Discourse on the Church, and agree with him, that the chief elements of a living and effectual church are the spiritual life and light of the people constituting that church; that no outward institution is so sacred or valuable as the Holy Spirit to be fostered by each individual heart; that organization is not so much an end in itself, as a means of saving and blessing every separate soul in the world; that Christianity is not a form, but a principle, — the invisible and spiritual power of God for saving and sanctifying with virtue every individual soul; that God has the right, and exercises it, of dispensing spiritual blessings through various channels, and not exclusively through any order of men, or any particular sect, or any particular ordination, or on any particular day. We agree with Channing, that the pretensions of many exclusive sects are offensive and insulting in the sight of the Lord; and we have no hope of having a better church organization on earth than now exists, until the views presented by Channing are generally adopted. We feel that the relation of a clergyman to his congregation is, in principle, as exalted and dignified as the relation of a pope or a bishop to ever so large a diocese, and that this relation is simply a *spiritual one*. We claim no special privileges or authority for any clergyman or priest, presbyter or bishop; and never want to see the day when any such privileges are yielded to them; and yet, with all these concessions, we believe that the cause of Christ on the earth is now being hindered by the dis-

jointed, unconnected, disorderly state of visible churches; and we are sincerely desirous of such an outpouring of life and light from above as to induce separate churches to care more for each other, and to meet in their sovereign capacity to devise ways and means of conveying the best life and light, received and adopted by any one of them, to all the rest.

The ground of such an association I would have identically the same as that of pastor and people, namely, a *spiritual* one, — a purpose to unfold and cultivate the spiritual nature, — a purpose to help every one become better in character, by all moral means.

There has been a good deal of talk, especially among liberal Christians, about character being the essential and supreme thing in religion; and that all other things, such as creeds, forms, services, temples, &c., are important only as ministering to this. To attain unto Christ's virtue, unto "the doing of the Sermon on the Mount," is proclaimed as the *ne plus ultra*, — the *sum-mum bonum*, aimed at by the Gospel and the Church, the Father and the Son and the Holy Spirit. Why not carry out that principle? Why not have separate congregations united on that basis, and not on a creed, or a form, or any thing else? Why not unite separate churches on that platform, and begin what ultimately must come, — a union of all mankind into one whole, a republic of heaven on earth, like the republic of heaven where Jesus has gone? We have had enough unchristian constitutions, such as breathe the spirit of a *sect*. Why not attempt, even if it be at first on a small scale, a community founded not on Peter or Paul, not on Luther or Calvin, not on any *ism*, but on the rock of spiritual life, — of Christian character?

In looking over Neander's History of the Formation of the Church, we are still more convinced, that the republican form of government in ecclesiastical affairs is as sure to come as the establishment of democracy in political affairs. The religious world needs some kind of incorporation as much as the political world; and, as Popery and Episcopacy have been tried and found as objectionable as absolute and limited monarchies, why not grow into the republican order of church government?

The gospel, says Neander, conducting all men to the same communion with God through Christ, excludes by its very na-

ture any peculiar caste of priests. There is but one High Priest, one infallible Mediator for all. There may be many gifts, but there is but one invisible and infinite Spirit; and, therefore, he concludes that the monarchical form of church constitution contradicts the spirit of Christianity, which admits of only one absolute Monarch, and that is God in Christ; and still he admits that some outward form is necessary, — just as necessary, in this world at least, as it is for our souls to be clothed upon with mortal bodies. The first foundation of the church, in the times of the apostles, may have followed the lead of the Jewish Church somewhat. It may have been naturally grafted on the Jewish and rather aristocratical constitution. There were presbyters or elders, and episcopals or bishops, and deacons and deaconesses. There were apostles, exhorters, teachers, and to co-operate with them were gifts of miracles and healings, helps and discipline, — but no appearance of privileged classes as such. All were expected to exercise their gifts for the general edification, and in subjection to one invisible Spirit; and, though Paul founded several churches, it nowhere appears that he felt himself to be the infallible medium and head of the church, but a penitent and humble apostle and servant of Christ, — the only Master in a definitive sense.

After the apostolic age, the monarchical form of church government was naturally developed. An ungospel, unchristian caste of priests was formed; church offices were multiplied; separate churches gradually lost their independence, and the subordination system spread wider and wider, till imperial Rome became the mistress or the usurper of Christ's heritage, and reduced it to vassalage. The Pope took the reins of religious affairs in his own hands, and taught the world to believe that he was, to all intents and purposes, Christ's vicegerent on the earth as long as he lived; and that whoever he laid his hands upon was in like manner to be honored as the highest authority on earth in all spiritual, and, in fact, in all secular matters.

No reliable good can come out of arbitrary power. The objection to slavery is simply this, — that the master exercises arbitrary power, — recognizing no appeal from his will, — recognizing no equal right in the governed to assist him in finding out what is right and true, and binding upon them. We have no objection to an attempted representation on the earth of the kingdom

of heaven, perfectly compacted together, and having its officers and system of government.

We believe in the necessity of order and responsibility. We see not why Christ's kingdom should not be a society of persons, aiming to treat each other and Christ according to New Testament principles. If it is said, "The kingdom of God is *within* you, — that it is not of this world, — that it consists of interior righteousness, peace, and a holy spirit," and that we should "call no man master on the earth," we reply — All very true; and, in forming a separate congregation or society, having its minister and its teachers of the young, its committees on the house, or in associating several churches together in a convention, these fundamental spiritual principles of Christ's kingdom should be allowed their full sweep. And no assemblies or unions are useful in a high or continuous sense, if they are not managed with a real spirit of Christian humility. They are hurtful, as Neander says, as soon as selfish and arbitrary notions enter into them, or a wish to prescribe laws for the church for ever, and without the co-operation of the congregations. The kingdom or church of Christ on the earth is, however, not only spiritual and moral in its character, but it necessarily involves the idea of associated life, — of members thereof. Even as Christ, while on the earth, had not only a soul full of life divine, but a body which obeyed the directions of that soul; so, on the earth now, there is not only the spirit of Christianity, but the body of Christ. And this body of Christ — that is, *all Christians* — ought to be, and will yet be, unitedly and diligently bound to follow out the spirit of Christ.

No argument is needed to show that any individual person or individual society sustains *no* relations to other persons and other societies, or that things are not right, if no provisions are made for meeting those relations. The Roman and the Episcopal, the Methodist and Presbyterian Churches do provide in their way for a general superintendence of what they consider the church of God on the earth. Congregationalists do something thereof by forming societies for this and that and another department of Christian labor. We have our Sunday-school Societies, our Bible Societies, our Temperance and Antislavery Societies, our Missionary and Charitable Societies. But Congregationalism shrinks from any thing like a commonly-recognized direction or

superintendence of all the churches, as from sin itself; and this for the obvious reason, that such power is so liable to become arbitrary and oppressive, and thus unchristian.

If by Congregationalism is meant the right and practice of any collection of religious people to build a meeting-house, settle a minister, and manage all their affairs as an independent church or society; or if Congregationalism means the taking out of the hands of a few, and giving to all the power of managing religious societies, then we thank God for it. "Even Hume, with all his scorn," it is said, "admits that to the principles and efforts of the Puritans the English owe the whole freedom of their Constitution; and what was done on board the Mayflower, in the way of forming a church, was the same thing in principle that was done afterwards in forming a body politic." Says Cummings, in his Preface to the Congregational Dictionary, "We have in *our churches the Divine Constitution. Our ecclesiastical government is a pure theocracy, administered by the people, who can remove their officers whenever they cease to rule, that is, to moderate, according to the Divine Constitution. The churches are confederated only by fraternal ties, and the great common charter of their existence.*" All men are fallible; but we are more likely to approach the infallible by accumulating the light that shines through many minds, than by depending on one man, or on any particular order of men.

We are Congregationalists, and wish all to be such, in this sense of recognizing every person in opposition to any particular one, as one source of light and life to the body ecclesiastic as well as to the body politic.

But if by Congregationalism is meant that each religious society should scorn not only all dictation, but also all advice and comfort from other societies, and refuse to unite with others to form a confederation for the common purpose of promoting the interests of Christianity among themselves, and propagating the gospel in an unchristian world, then we declare it to be not the whole of Christianity. We are republicans in a *political* sense, if by that is meant that each of the United States has a right to manage its State affairs without dictation from others. But if that is all that is meant by republicanism; if, in this sense, the States have no right nor duty to form a federal union

for mutual benefits and for a common defence, then we want something else than republicanism.

In this essay, the idea is advanced that Congregational churches, if they were fully possessed with the spirit of Christ, would form a union, and invest it with organs for supplying life more and more abundantly to each and all, and for making inroads upon the unspiritual, unchristian world. It is not right that any church or society should feel itself left alone, with no care from any but the invisible Master above; and it would not be so, if the spirit of the Master were more abundantly shed abroad among the churches.

As things now are, each individual church or society plods along, unknown and unvisited, unguided and uncomforted, by any except its own members. The minister thereof may perchance receive an angel-visit from some one more filled than he with spiritual life and light; and, if so, he thanks God, and takes courage. Why not so love each other and the Lord as to provide reliable ways and means of visiting every church with the best Christian light and life anywhere within reach, and thus prevent any from languishing and dying out?

It may be objected, that each sect and each society is too much bent upon its selfish ease or selfish projects, or too far gone in worldliness, to think of any such union for general purposes; and, moreover, that, as a matter of fact, it is better to work out hard problems alone than in company. It may be urged, that history proves that separate sects, whether hostile or not, are *needed* to think out, alone and in secret, knotty points in theology; and that it is futile to talk about spiritual unions and spiritual superintendence, so long as such strangely discordant views are taken of New-Testament doctrines.

It may be said, that we must wait a good many cycles longer, before there will be persons enough to join together in a true church relation and life, who really feel that Christ *is* a spiritual principle, — an active lover of God and man, — and not a form, nor a creed, nor a precept, nor an emotion of piety; and there is some force to these considerations. The long sections in Neander's Church History, on the conception and development of Christianity as a system of doctrines, show that the controversies and contentions of *sects*, — the Judaizing and the Gnostic sects, — the sects in the church itself, — the con-

trary opinions of distinguished scholars, — the questions at issue between Romanism and Protestantism, between Unitarianism and Trinitarianism, — all these, like the thunder and the earthquake and the storm, must be settled before the quiet still voice of nature and a heavenly spirit are possible. Let the sects wrangle and fight it out; and, by and by, it will be thoroughly realized, that the divine life of *goodness* — that to be *good*, in conduct and life, and in the highest sense, as Christ was — is the grand object and test of Christianity and the church; and then, and not till then will the world be prepared to exhibit the beauty of a heavenly republic on the earth; but any attempt towards it now is utopian and impracticable.

If a banner should now be unfurled, with no inscription upon it except "God the Father, Christ the Saviour, and Man the beloved of Heaven," — and nothing pledged thereon to sect or party, — how few would feel its organizing influence!

If, at the September meeting in Worcester, for talking over Sunday-school matters, it is proposed that the word Unitarian should be stricken out, and a Sunday-school Union for improving Sunday Schools should be planted in the world, which felt no responsibility to be Unitarian in its theology or to turn out Unitarian Christians, it is quite likely that the proposition will be voted down. Unitarians are still a *sect*, and aim to make Unitarians, rather than to build up the church universal. And let them remain a sect, and take care of some gem of truth, even if they do feel above other sects, rather than give up that gem of truth. Let the Roman Church zealously defend itself from all assaults of other sects, and bear *its* sheaf of truth, to be contributed with sheaves from other denominations to the great bundle of truths, by and by to be recognized and adopted without the tares of error by all parties. So long as sects regard chiefly each other's weak points, and treat each other with contempt or envy or malice, so long they are constrained to keep apart, and cling more tightly to whatever they feel to be important views of truth.

Conceding all this, we are still of the opinion, that there are persons enough in different sections of the world, who *are* ready to organize through the indwelling presence of the Holy Spirit, without asking for any further elements of union.

Wherever such persons are, — persons who happily have made

attainments of light and life by abiding in Christ, sufficient to bear them out in so doing, — they feel the need of organizing a church universal on a higher basis of union, and for more radical purposes, than is now the case anywhere in the world. And it needs no prediction to announce such a church, because new expressions or new embodiments *always* follow new ideas.

If a new flood of life and light is now blessing any soul on the earth, it will soon be embodied. There is nothing hid that shall not be made known. What is whispered into the heart in its silent hour of meditation is just as sure, by and by, to be proclaimed from the house-top, as the creation and the salvation of man are the outward expressions of the divine purpose and spirit.

Without waiting, therefore, for everybody to be ready for it, whosoever feels as Judd and others have felt — that a new bond of union and a new sight of Christianity, as now enjoyed, calls for a new organization on an unsectarian idea — should say so, and move forward to its realization. Be sure we know *what* we want, and that we adopt right ways to get it, and it will come.

The greatest objection to such a representative heavenly society on earth, having all its parts adapted to each other, and kept under the inspiring influence of the best attainable life in the world, is that it seems to strip separate ministers of their independence. As things now are among Congregationalists, each minister has no one between him and Christ, either to assist or retard him in his ministry. Any interposition would be regarded by most people as an insufferable violation of Congregational republicanism. But a little reflection, and using softened expressions wherewith to express softened ideas, will convince most persons that it is just as right and proper for every minister to have a good and competent friend to help him, as it is for every parishioner to have a good minister to help *him* in *his* spiritual duties; for where is the difference? Would it be mortifying to a people to feel that their minister was helped by some one short of Christ himself? Why not equally mortifying to confess that they leaned upon any human being — upon their good minister, for instance — in their religious difficulties and trials?

The truth is, there is no difference between ministers and people, in respect to human nature. Ministers need help even

from *human* friends as much as people do. No one should lean upon human friends, instead of, or to the exclusion of, or more than on, Christ. The clergy themselves are worse than nothing, if people lean upon *them* religiously, instead of, or to the exclusion of, or *more than on*, Christ. The only object of the clergy is to lead the people to Christ; and, if the clergy themselves should find one, who, for any reason and for one or two years, happens to be at the head of his class, *primus inter pares*, why is not that an indication of Providence, that he should spend his time diffusing needed light and life on parochial subjects to the rest of his brethren?

I see no objection to some democratic way of electing such a helper, from time to time, except the objection which holds against every thing, and that is, its liability to be abused.

My reasons for supplying all churches, ministers included, with some established means of receiving assistance from some one actually qualified to give it, are precisely the same as my reasons for establishing a regular ministry over separate congregations or towns.

Individual ministers would feel no abridgment of their responsibility, by having a recognized and vital relationship to others and to the confederacy. Instead of depending less on themselves and on Christ, they would be enlivened to depend more, and, through Christ, accomplish more. Instead of leaning on human flesh, in any unrighteous or disgraceful sense, they would be revived and strengthened to lean more and more on the Saviour, through the influence of a better qualified minister than themselves. It is no shame to any man to confess that he may be aided in his ministry by the influence of another man. It is no shame to any man, that others may know and feel more than he does on any subject, or that he craves the assistance of such. Many are the churches, Sunday Schools, and ministers, now drooping and dying for want of some one in particular to care for them.

Our blessed Head above would rejoice, if some one, like-minded with Paul, should humbly and self-sacrificingly feel the care of the churches, and lead them to Christ; but there is no such one. No one feels any such responsibility. The Christian public are prejudiced against any such visible representation on the earth of a leading spirit. The fears of an unevangelical

hierarchy are greater than a love of languishing churches; and so individual societies, including their ministers, are left to sink lower and lower in their unspiritual condition.

So was it, politically, in this country, under the Articles of Confederation, till the people — or some of them — realized their wretched condition, and formed a Federal Constitution, with officers elected by the people, and easily removed if incompetent. So we doubt not it will be in the community, in its religious relations. We shall experience more and more the evils of our present distracted, unorganized, irresponsible condition, till forced, by deeper convictions of its naturalness and utility, to unite all who are willing in a compact body, invested with safe powers to keep each and all in the best possible spiritual state; and this, too, in the name of liberty and holiness and love, and under Christ our Head.

RESIGNATION.

PRE-EMINENT among the Christian virtues stands resignation; if, indeed, this may not be said to include all the others. Not the mere submission to circumstances taught by philosophy, where experience has proved resistance vain; this is not resignation, but only a yielding to what is inevitable to escape the misery attendant upon a useless struggle. Far different is that entire surrender of the human to the divine will, which is the duty, at the same time that it constitutes the highest happiness, of the Christian. Perhaps we should say it seems to imply, rather than include, the other virtues.

Faith must be its necessary attendant, as it would be quite impossible to be perfectly resigned to the will of God, unless sustained by faith in his infinite attributes. It is only when inspired with a perfect trust, that whatever occurs — however adverse its present aspect, — “is ordered by a Being of infinite benevolence and power, whose everlasting purposes embrace all accidents, converting them to good,” — that we experience that cheerful resignation, which may almost be said to rejoice in tribulation, — the highest attribute of the Christian character, — and which only the Christian shares. When we realize the magnitude of the blessing, — knowing that it is within the reach of

every human being, — how strange doth it seem that so few secure to themselves its enjoyment, and those few so imperfectly!

The arguments to prove the claim of our Maker upon our confidence, in this respect, are so conclusive as to make it seem impossible that a doubt should remain, even upon the mind of the most sceptical. First, He is a being of infinite wisdom, and knows what is for the best good of every being he has created; of infinite benevolence, and desires that good; and of infinite power, and can accomplish whatever he desires. Secondly, We can so often trace the benevolent design of this controlling power in the events of life, — can see how the disappointment of our dearest hopes has been productive of unexpected good, and, looking back upon the portentous cloud which threatened to overwhelm us with misery, can now, with the knowledge furnished by subsequent events, so clearly discern the reflection of a Father's smile of love, it would seem sufficient to inspire us with a confidence, which should never waver nor doubt under any circumstances however afflictive, and kindle fresh hope in the bosom of the most faint-hearted. But as if to place the whole matter beyond the *possibility* of doubt, we have, thirdly, His express declaration, that "He doth not afflict willingly, nor grieve the children of men;" and those who mourn now are blessed with the assurance of future comfort.

But alas for the perversity of human nature! Many truths, to which the force of argument compels the *head* to assent, are so obstinately resisted by the *heart* as to be of no avail. A merely intellectual belief is powerless for good. It is only when cordially welcomed by the affections, received into our innermost soul, and incorporated with our very being, that it has any influence upon our character and life. It is not till faith in the benevolence and love of God has thus become a part of our vital existence, that resignation to his decrees can be cheerful and unhesitating.

Hope, also, must join hands with Faith in the assurance that present trials "shall hereafter yield the peaceable fruits of righteousness to those who love God," ere they can be met with entire submission.

Its connection with charity might not so readily appear; especially as it seems seldom to have entered the mind of man,

that resignation, as a Christian virtue, applies to any other than such events as can be traced directly to the hand of God, — usually termed dispensations of Providence. But are those less his dispensations which come to us through the instrumentality of our fellow-men? Has he not absolute control over every created existence? and cannot the Power which directs the forked lightning direct the will of men, or overrule it to the executing of his own purposes? Most assuredly he can. With this conviction upon the mind, and cheerful resignation in the heart, though suffering from all that malice, or the thousand evil passions which rankle in the human heart, could inflict, the thoughts naturally arise to the Infinite Disposer of all things, who permits us thus to suffer; and, while bowing in ready submission to his will, it were impossible to cherish harsh or angry feelings towards the instrument by which it is executed. A just indignation may be felt, and is perfectly consistent with the love required towards our neighbor, yet ever with this will mingle the sentiment of pity; but a desire of revenge — any impulse which transcends the bounds of Christian charity — is utterly incompatible with perfect resignation.

The grace of humility is also an inseparable attendant of this virtue. The proud and exacting learn with difficulty to yield their own will in conformity with the gospel precepts, — or, rather, it is *impossible* for them to do so until this character is subdued to meekness, — while to the humble and unpretending it is comparatively easy; for, however great their privations, they readily acknowledge the blessings still left as far exceeding their desert. To one *very important* form of resignation, humility is quite indispensable, — that is, resignation to our own faults, imperfections, or inferiority. Not stolid indifference to their existence; but that state of mind which, while fully aware of and earnestly endeavoring to subdue them, and exalt the character to the highest possible excellence, shall yet be patient and resigned to the will of God in assigning us such portion of moral and intellectual vigor as might serve his infinite purpose, and enable us to fulfil the mission he hath assigned us. The one talent requires to be cultivated with the same assiduity as the ten, and, if equally improved, shall receive like commendation. "Though members of the same body, all members have not the same office;" this should prevent all invidious com-

parisons between ourselves and others, and teach resignation to our condition.

"Let each try, by great thoughts and good deeds,
To show the most of heaven there is in him."

Perhaps to a generous and sensitive heart there can be no condition in life requiring a stronger effort for the attainment of perfect resignation, than that which, in a state of physical prostration, places us in dependence upon friends in straitened or perhaps even necessitous circumstances. To see them constantly obliged to practise the most rigid self-denial, — to deprive themselves of many of the comforts of life to administer to our necessities, — compelled to labor to an extent which is evidently making daily inroads upon the constitution, — to know that night after night they stretch upon the couch their weary limbs too much exhausted, perhaps, to enjoy the luxury of repose, and to rise with the dawn to recommence and continue their duties with unremitting assiduity, — to know that all this is necessary for *our* sakes, — feel ourselves utterly powerless to aid in the intense struggle; and, while fully appreciating the amount of the sacrifice, to bow in entire submission, and say, "Thy will be done," — requires a degree of faith and trust truly sublime. Yet is it not evidently our duty to be reconciled to the unavoidable sufferings of our friends as well as our own, even though we may be ourselves the innocent cause thereof? As we regard our own trials as appointed for *our* good, so are those of others for *theirs*. As we know that every self-denial on our part, — every disinterested effort for the good of another, — serves to purify and perfect the spirit, and is attended with a sense of peace and joy which more than repays the sacrifice, so must we believe it is with our friends; and though we see the cheek grow pale, and the frame almost ready to sink from exhaustion, while experiencing an intense sympathy with their present suffering, and though grieved that such discipline should be necessary, yet if it serve to promote the growth of the soul, we should no more regret it for another than for ourselves. The subjecting of our minds and hearts to an unmurmuring acquiescence in the will of God, in thus involving others in our distress, may be made of incalculable value in self-discipline. It is well to ask whether there is not something of pride in the feeling which

makes us more sensitive with regard to the suffering caused by *our* necessities, than to the same originating from another source; and whether a spirit of true humility would not enable us to bear them more submissively.

Cheerfulness is too seldom recognized as a Christian virtue, yet it is one which invariably accompanies a true and perfect resignation. In proof of this, we have only to attempt to realize the idea of a gloomy resignation: the incongruity of it strikes the mind at once, and makes its opposite self-evident.

By resignation is not meant that stoicism which professes not to feel, but to regard with equal indifference every event of life. On the contrary, the resignation required of the Christian is perfectly compatible with a sensibility which shall wring the heart with agony, — force the tear from the eye, — dictate the earnest prayer, that the cup of bitterness may, if possible, be suffered to pass; yet, in unfeigned submission, adds, "Not my will, but thine, be done." While subject to human weakness, the spirit must at times shrink from the painful infliction, — as doth the patient from the application of the lancet, — though convinced of its necessity. Yet, sustained by an unwavering trust in the love that overruleth all, it soon rises above earthly considerations, and, fixing the eye of faith upon the heavenly goal to be won by patient endurance of much tribulation, reposes in perfect confidence upon the bosom of its Father and its God. R.

IS IT WELL WITH US?

In the first place, in regard to our bodily health, the state and condition of our outward and physical man, — are these corporeal frames of ours, so wonderful and complex in their structure and mechanism, as sound and vigorous, as unimpeded in their functional operations by morbid weaknesses and obstructions, as free from all symptoms of premature dilapidation and decay, as they ought to be? Alas, how few are there among us who can give to these questions an unqualified, unexceptional, affirmative response! How few are there of our adult population who can say that they are in the full enjoyment of this primary and most precious of all outward and temporal blessings, — health! Could

the statistics which relate to this subject be accurately obtained, — the number, I mean, of those who have some ailment about them which places them on the list of invalids, compared with the number of those who in this respect are in a perfectly sound and normal condition, — we should be greatly astonished at the result. Is it well with us, when the average standard of health in the community is so low, — so much lower than in former generations, so much lower than God ever meant it should be; when so many of us are either consumptive or rheumatic or dyspeptic or neuralgic, — afflicted with some one or other of those morbid derangements of the system whose name is legion; when that body of ours, in which the soul dwells, and through whose organs alone it can act and manifest itself, and fulfil its earthly destiny, is so loaded with a burden of acquired or hereditary infirmities, is so enfeebled in its energies, so damaged in its organization, as to afford the mind but a poor and broken set of tools to work with? Is it well with us, when so many of our young people, especially of the gentler sex, have become so physically enervated, so reduced and depleted in vital force and strength, that, unable to resist those influences in our climate which generate consumption, fever, and other kindred diseases, they sink, every year, by thousands and tens of thousands, to untimely graves? Is it well with us, when one fourth part of the human race die before they attain the age of one year, and not more than one in ten who are born into the world ever live to reach what was designed to be the average length of human existence, — three-score years and ten? Why is this so? Not, certainly, by any divine appointment, or law of necessity. Would it not be next to blasphemy to assert, that God, in the beginning, created the human race, men and women, such, even *physically*, as we now find them to be, — so feeble, dwarfed, and puny, “so diseased and corrupt of blood,” so effete and abnormal? Whence, then, came that host of diseases to which our suffering flesh is heir, — that appalling catalogue of maladies, which barely to enumerate and describe takes so many of the volumes which crowd the shelves of our medical libraries? Whence came they? They all sprang from one and the same cause, — from ignorance, or disregard of those principles of life and health which are incorporated in our very frames. They came from a violation of God’s physical laws, or from a series of violations, going backward from gene-

ration to generation, to I know not how remote an ancestry. For always, when any one is suffering under any disorder, acute or chronic, it may be asked, "Who hath sinned, this man or his parents," that he is thus afflicted? Sin will invariably be found somewhere in the line of remote or proximate causes, — some awful and long-continued violation, personal or ancestral, of the principles of our constitution. This, and nothing else, has produced the maladies and ailments, whatever they may be, under which you or I, dear reader, are now suffering. Yes, it is habitual infraction (our own or that of others) of the laws of health and life which has so cut short the years of our existence, and which so loads those years with debility, pain, and suffering. In what way are these evils to be remedied and removed? There is but one way, and that is by carefully studying into, and faithfully obeying, the laws of God, as revealed in our physical and moral nature, by a strict, rigorous, persevering attention to the well-ascertained laws and conditions of health, — to diet, exercise, cleanliness, and ventilation, and, above all, by bringing our bodily appetites and passions into subjection to the dictates of reason and religion. The science of physiology, that part of it, at least, which relates to hygiene, must be more thoroughly studied, and its maxims more consistently and faithfully observed. Let this be done, and the race will, ere long, be *physically* regenerated; and the body, restored to its pristine robustness, health, and vigor, will be more fit than at present it is for the accommodation and service of the indwelling spirit.

Secondly, Is it well with us intellectually? Are we doing all that we can and ought to do for our minds, for their unfolding and discipline, for their cultivation and improvement? Is this so much an object with us all as it ought to be, and as anxiously and earnestly pursued as it ought to be? Have we any true and appreciating sense of the value, the unspeakable and paramount value, of an enlarged and cultivated mind; a luminous, penetrating, far-seeing, and deep-seeing intellect; of its value as an element of power and blessedness? Do we realize that it is the mind, the reasoning, self-conscious mind, that is really and properly *ourselves*, and that constitutes us all that we permanently are? Are we sufficiently anxious to become acquainted with these minds of ours, with the wonderful operations and processes of thought and feeling which are constantly going on there, and

with the laws which govern these processes? Are we striving, by exercising and tasking our mental powers, to get the use of them, so as to be able to apply them, with effectiveness and success, to any subject of thought and inquiry? or is this mighty power suffered to lie dormant and useless within us? Are we doing what we can to strengthen our minds, by a severe and manly discipline, to enlighten them by study, to store them with useful knowledge, to refine them by the influence of natural and artistic beauty, to enrich them with those treasures of literature and science which are more precious than silver or gold? Mind is immeasurably more valuable than any form of material wealth, for mind can create wealth almost out of nothing, — can draw it from sources which were once unknown, or, being known, were deemed valueless. It is mind, kindled and invigorated by scientific investigation, and stimulated by the love of truth, that has given us the mastery we possess over the forces of nature, that has compelled her to yield up to us some of her profoundest secrets, and which has gained for us those conquests over the material world, which has lifted up the race to such sublime heights of dignity and power. It is mind, almighty mind, which generates and governs the phenomena of the universe; and, just in proportion as any man's intellect is developed and enlarged by culture, is he enabled, not only to read the thoughts of God, as expressed in his works, but is also permitted to share, as it were, in the power of Omnipotence. Knowledge enables him to grasp and wield the great machinery of nature, — to lay his hand upon her mightiest and subtlest elements, and direct their movements for his own benefit. Who can compute what has been done for human welfare and progress by a single original, inventive mind, like that of Arkwright or Fulton? Such being the capabilities of the human mind, how sad is the thought, that there are such countless multitudes of minds, around us and everywhere, which are lying dormant, shut up to almost hopeless ignorance, well-nigh lost to the world, and doing but little higher service for their owners than just to keep them out of fire and water, and help them supply some of the coarsest and commonest of their bodily wants!

There is nothing in the material universe, no created thing, of which we have any knowledge, that is so great and noble as the human mind, so rich in its endowments, so sublime in its powers

of thought and imagination, so almost divine in its capacities. It is that, indeed, we have reason to believe, for which the universe itself, with all its phenomena and laws, with all its hidden treasures of science, was created. Its design, its great mission, is to form and educate minds, and give them endless scope for progression in knowledge and goodness. Yes, God created this goodly and glorious world which we inhabit, and bent the star-spangled firmament over our heads, and spread out beneath our feet the fair earth, with its varied productions, its diversified scenes of beauty and magnificence, and compounded the atmosphere, and poured out the wonderful sea, and formed the elements, hydrogen, oxygen, and azote, light, heat, electricity, and magnetism, all for one grand, leading purpose, — for the moral and intellectual training of his rational offspring, to call forth and quicken mind, to stimulate investigation, to awaken curiosity and that wonder which is nearly allied to devotion, to lead our thoughts out and onward into immensity, to raise us to an intelligence somewhat akin to his own. Since, then, the Infinite Father has shown, in his material creations, no less than in his supernatural revelations, in what estimation he holds the human mind, which he created in his own image, and to which he has imparted a portion of his own divinity, shall we undervalue and neglect it? Shall we remain unconscious of its dignity and worth? Shall we regard its interests as secondary to those of the body? Shall our thoughts, time, solitudes, and energies be mainly engrossed in making provision for this inferior and perishing part of our nature? Shall we treat our minds, in short, as if they were the most insignificant thing that belongs to us? And, to recur to the question which we have placed at the head of this article, can it be well with us if we do so? Can it be well and safe for us, in any respect, that there is such a fearful amount of popular ignorance in this our civilized and Christian land; that there are so many unawakened, undeveloped, unexercised minds, — so many that are darkened by superstition, distorted by prejudice, cramped and dwarfed by the incessant and crushing labor which the necessities of the body are supposed to require? Can it be well with us, when the few hours of leisure which occur in the busiest life are so often appropriated either to vain and dissipated amusements, or to a kind of reading which, instead of improving and invigorating the mind, creates a sort of mental

dyspepsia? These are ominous evils, ominous of coming barbarism. How can they be remedied and removed? I know of but one way. Let each individual resolve for himself, that he will henceforth make the improvement of his mind more an object with him than ever yet it has been, and that he will diligently use all the means that are within his reach for this purpose. Let him lay it down, as a part of his arrangements and plan of life never to be laid aside, never to be departed from, to set apart a portion of every day, even if he is compelled to take it out of his sleep, for meditation and study, and useful reading. Let him resolve, and sacredly keep his resolution, that, whatever indulgences he may be obliged to deny himself, he will not deny himself the luxury of intelligent thought, the pleasures of a cultivated imagination; that, however humble he may be in his circumstances, however poor in purse, he will not have a lean and starveling mind.

Thirdly, Is it well with us politically? Are we in a safe and healthy condition in regard to this class of our interests? Does the *once* glorious citadel of our freedom stand as firm, as erect, as towering, as ever, — a beacon-light of encouragement and hope to the nations? or is it not, rather, showing signs of dilapidation and decay? Are not its very foundations beginning to yield to the rushing torrents of ambition and avarice that are for ever beating upon them? Is it well with us, when slavery is getting to be nationalized in our government, is becoming a vital part of our American system, controlling and infecting every thing, while liberty is a *tolerated* exception, — tolerated in a portion of the states, until its adversaries find fitting opportunity to make further aggressions and encroachments upon it? Is it well with us, when our own free soil is unable to protect its own citizens; when they are liable, in the quiet pursuit of their own business, to be arrested, brought before a tribunal, which freemen abhor, because it denies the right of trial by jury, and, on evidence the most grossly interested, to be sentenced to a condition tenfold worse than death; and when, to reach these cases, the most sacred guarantees of personal liberty that exist among us are so recklessly set aside and trampled under foot? Is it well with us, when attempts are making, and not without some prospects of success, to restrict liberty of speech; to make it very inconvenient, if not dangerous, for you or me to utter our

most solemn convictions on questions which involve the highest principles of justice and humanity? Is it well with us, is our boasted freedom, after all, worth much to a generous mind, when, in certain cases, we are forbidden by law to obey the clearest dictates of conscience, or to yield to the holiest impulses of the heart; when mercy, compassion, the charity of the gospel, is made penal; when, for doing what Christ would have done, — reaching forth a helping hand to the needy, and to those that are ready to perish, — for relieving and succoring a brother escaping from the house of bondage, we render ourselves liable to fine and imprisonment? Is it well with us, when there is so much rotteness in both of the two great political parties, which, for more than half a century, have divided and ruled the country, that not a few good men and true have long felt compelled, by stress of conscience, to refrain from acting with either? Is it well with us, when the highest talents and worth in the country are pronounced ineligible to the highest offices; when availability — a factitious principle, manufactured by caucusses and office-seekers — is allowed to override and put down all objections? Is it well with us, when management and intrigue can so far forestall the action of the people, in the exercise of the elective franchise, as almost to annihilate the value of individual suffrage; when party, and not principle, rules at the ballot-box; and when voters are annually made by thousands out of foreigners, newly arrived among us, and but little acquainted with the nature and genius of our institutions? Is it well with us, when there is so much profligacy and corruption in the highest places of public trust; when these get so largely represented in our national legislature; when scenes are so often enacted there which would disgrace, it has been said, a bar-room; when, by manœuvres well understood, the integrity and fairness of legislation are so foully tampered with; and when the whole machinery of the government is constantly put to its utmost strain, merely to keep one set of men in office, and another set out? Are these things **WELL**? I solemnly ask; and would that I could shout the question, nay, thunder it, into the ears of every voter in the United States. These evils — wrong, portentously wrong, as they are — are not without a remedy, which it is not yet too late, perhaps, to apply. Let the people, the patriotic and true of all parties, take the matter in hand. Let them see to it, that a higher standard of

political morality be set up and sustained. Let them demand, sternly demand, in those who shall receive their suffrages, not only the highest talents and statesmanship, but the highest moral worth, the most reliable integrity and independence, and a staunchness of principle that will stand for right, for justice, for humanity, for freedom, though the political heavens fall in ruins about their heads.

Lastly, Is it well with us spiritually? Are our souls, in which lie hidden the deep springs of our welfare, in a sound and healthy moral condition; having been cleansed, by the washing of regeneration, from all the defilements of the flesh and the spirit? Is it in right relations with God, with Christ, and with the laws of its own nature? Has it been brought, by receiving the atonement, into a state of spiritual reconciliation and peace? Alas! there are few of us, I fear, who would be willing to say that this is the case with us, that we have already reached this renewed and happy state. We are conscious, deeply conscious, that we are sinners; that we have sinned in thought, in feeling, in purpose, in word, and in deed; that many sinful propensities have gained the mastery over us; that many sinful habits have enthralled us; that sin reigns in our mortal bodies, and in our immortal minds. And, at times, when conscience wakes up, and flashes its light inwardly, revealing the inherent corruption of our hearts, and the terrible contrast which exists between our lives and the all-perfect law of God, do we not feel that we are vile, that an insupportable load of guilt lies upon our souls? and are we not ready to cry out, with one of old, "Oh wretched man that I am! who shall deliver me from this body of death?" Thanks be to God, we are made free through our Lord Jesus Christ. He is our great moral deliverer. We have redemption through him, — even the forgiveness of our sins. And, through faith in him, we may obtain, if we desire and seek it aright, strength to resist the temptations which have so often overcome and led us astray.

This awakened sense of sin; this dread and abhorrence of it, not merely for its penal consequences, but on account of its own intrinsic nature, because it is so opposed to the divine character, and to our own sentiments of right and duty; because *it is sin*, the most baleful and deadly thing there is in the universe; this feeling of self-loathing, I say, on account of our sins, accom-

panied with an intense desire, and corresponding efforts, to be delivered from them, is what the Scriptures call repentance, — the first work in religion, the preliminary experience or grace, which opens into and leads to regeneration; which is never a brief and single operation, but a long and difficult process, requiring a life's unwearied watchfulness and effort. The old man is not only to be put off, but the new man, created in righteousness and true holiness, is to be put on. Every evil disposition within us is to be resisted, mortified, slain, — “crucified” is the strong language used by the apostle. Every lust is not only to be denied, “but driven out by the expansive power of a new affection.” The kingdom of darkness and sin is not only to be demolished, but the kingdom of light, holiness, and love is to be built up in the soul. But this work is not to be done in a few days or years. It must run through our whole lives, nor is it ever fully consummated in the present life. But if we persevere in the work of self-renovation, looking always above for help, we shall at length emerge from the bondage of sin into the liberty of God's children; the light of his reconciled countenance will rise upon us, and we shall have peace with him through our Lord Jesus Christ; and the depth and fulness of our peace will be in proportion to the severity of our former struggles, and the completeness of our victory. Always this is the experience of the most advanced and heavenly-minded Christians. The summits of peace on which they stand having been reached through toils and tears, through conflicts and strivings, which often put their fortitude and faith to the fullest proof, to them also it will be given, in the celestial world, to sing the songs of the redeemed in the most exultant strains, and, with the deepest emotions of gratitude and joy, to cast their crowns at the feet of Jesus.

And now, to come back once more and finally to the question before us, Is it well with us in regard to the highest interests of our being, — those of the soul? Have we repented of our sins, sorrowed over them after a godly sort, hated and forsaken them? Let us settle this question with ourselves; for salvation hangs upon it. If our consciences testify that it is not well with us in this respect; that we are yet living in a state of estrangement from God, and alienation from the life of Christ, — let us, without delay, turn our hearts in deep contrition towards the Father from whom we have so widely strayed. Let us cry mightily unto

him, and strive mightily ourselves, for forgiveness and repentance, and we shall be enabled to attain those graces in which are the elements and essence of salvation. Then, pressing on in the path of the regenerate life, — the steep, rough, rugged path of Christian obedience, — still toiling, climbing, mounting upwards, we shall reach, ere long, the Pisgah summits of peace, whence we may look over into the "sweet fields beyond the swelling flood," and catch some foregleams of the peace and blessedness which will be ours when this mortal shall have put on immortality.

C. R.

WHERE DOES CHRIST DWELL?

[It gives us great gratification that we are able to lay before our readers the articles in connection, presenting different aspects of the same great subject, by two among the most accomplished scholars of the Liberal Ministry. It will be seen that the second adds something to the first, in point of doctrine, — something, we are constrained to say, which seems to us vital to the Christian faith, quite needful to the true character and permanence of the Christian Church, and of most strengthening and consoling efficacy to the believer. There are good evidences that this belief in the immediate and conscious presence of Christ with his disciples is becoming more generally recognized than heretofore among the Unitarians, both as an article of theology and a practical power. But each article has its own peculiar value.—Ed.]

It is recorded by one of the evangelists, that, on a certain occasion, John the Baptist was standing with two of his disciples.

"And looking upon Jesus as he walked, he saith, Behold the Lamb of God!"

"And the two disciples heard him speak, and they followed Jesus."

"Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi (which is to say, being interpreted, Master), *where dwellest thou?*"

The question which these early disciples put to their new Master was a significant one. No lapse of time, indeed, and no change of circumstances, can make it other than most significant.

And there are three distinct answers, which may be given to the question, "Master, where dwellest thou?" each of which

is deserving, in the treatment of our subject, of a separate consideration.

1. Christ had, when he conversed in person with his early disciples, a *local habitation*. He came into the world, and *dwell* among men; was one of them; took upon him — as the Scriptures declare — their nature; was born into the realities of just such a life as we are living; passed through the feebleness of infancy and childhood; grew up into manhood; increased gradually — as all human beings do or may — in knowledge, and in favor with God and man; stood in human, social relations such as bind us; shared in human affections; tasted the enjoyments of a human life; bore the sorrow of a human lot; knew the tenderness of domestic ties, and the bitter grief which is occasioned by the rupture of those ties; was tempted like as we are by thoughts within, and by suggestions and solicitations from without; was reviled, persecuted, hated, for the truth's sake and for righteousness' sake; and, finally, was not exempt from mortality, but died, as all that bear the human likeness must die. As a human being, then, Jesus dwelt successively wherever the unchanged course of man's progressive life, from the cradle to the grave, makes it necessary for us to dwell. The Word was made flesh, — that is, human, — and *dwelt* among men. And the early disciples, when they asked the question, "Where dwellest thou, Master?" received the reply inviting them to come and see. They went, and saw with their outward vision the places which he frequented and hallowed; they trod the same acres over which walked those blessed feet. They worshipped with him in the synagogue; they sailed with him on the lake; they were near him on the Mount whence he discoursed in words that have a meaning for all coming generations, or where he was transfigured; they sat with him over against Jerusalem, when he uttered in mournful prophecy her doom; they partook with him the sacred supper; they attended him, though all unconscious of his great agony, in the garden; and, if they fled in dismay from the cross, yet they rallied again around his risen presence, and received his final parting charge and benediction, before he was taken up out of their sight.

Thus it was that to the question of the early disciple, "Master, where dwellest thou?" the reply was, "Come and see."

He bore the familiar form of their own common humanity, and frequented the places and scenes with which they were connected; and was associated with the earth, — with time and nature, — with the ongoing of Providence from day to day, and the universal experience of man's outward existence in the world. The Word was a living word. The first Christians stood and drank at the fountainhead of truth. They witnessed with their own amazed vision the wonders, of which we only read the testimony and the record. What must be ideal to us was fact and palpable reality to them. The picture, which we must reproduce through our imagination or our faith, was spread before their wondering eyes with all the lights and shades and all the colors of life. It was necessary that Christ should thus dwell among men in proper person, — in visible, tangible shape, — before the truth which he came to reveal, and to incarnate in a human life, and which is itself a spirit, could be made to dwell in the souls of men, and become the life of the world's life, the care of the world's faith and hope.

2. But the question is still, as of old, asked by the earnest disciple, "Master, where dwellest thou?" Where is Christ's present dwelling, that we may seek him, and learn of him, and hold fellowship with him, and receive of him holy, healing, helpful influence? And to this natural question of the human heart, theology has always been careful — sometimes overstudious — to reply by a dogma; and reason and Scripture, if they do not warrant the dogma, at least give some shape to our conceptions on so exalted and mysterious a subject. The reply to that question, which the heart dictates to the lips, is, "Come and see." Not, as of old, with the outward vision, but with the eye of faith. Where, if we were left to our own best conceptions, should we place the disembodied, risen, glorified spirit of the Master? Where but in the heaven, to which faith assures us he ascended? Where, but at the right hand of the Majesty on high, shall our minds imagine him to dwell, — who spake as never man spake, — whose word was truth, — whose doctrine was unmingled justice, — whose spirit was pure love, — whose life was perfect virtue? "I go unto the Father" were the Master's mystical yet intelligible words. Up to the Father, then, must the faith of the disciple follow his ascended Lord. What was divine in Christ returned to God.

Christ, the *power* of God, the *wisdom* of God, the *mercy* of God, manifested for a time in the flesh, dwelling for a limited period among men, and thus made familiar to the conceptions both of those who saw and handled and conversed with the living person, and of us who knew of him historically and ideally, — through the Record, and the symbols of the church, and the influences of the Spirit, — is taken up again, absorbed, so to speak, in the Godhead. What was divine in him now belongs, in our apprehensions, to the Divinity. Attributes do not and cannot die, if by dying we mean annihilation. Whatever attributes have been put forth and exerted must still belong to some living agent; and may and will be exerted again to amaze and awe, to reprove and instruct, to benefit and bless, the world of living intelligences.

Nor need this conception of the present glorified state of the Master seem altogether strange and exceptional. Our minds entertain an analogous notion, when we think of the condition of our departed friends. When the aching hearts of a bereaved home prompt the question, "Where dwellest thou?" the instincts of faith furnish an answer, and it is the same ever and everywhere. "The body returneth to the dust; and the spirit returns to God who gave it." Dust to dust, and spirit to spirit. We carry about with us — so a true philosophy teaches — a double nature, composed of opposite elements. What is earthy and material mingles with the earth. What is ethereal, pure, good, holy, heavenly, will seek its source above. This is not merely the view given by the Scriptures: it is the result at which all sane thought must arrive. "In the Father's house are many mansions" is one of the blessed utterances of Him, all whose words are memorable and precious. To the question asked by those from whom some loved one has been taken, "Where dwellest thou?" it is enough that faith can answer through tears, that into one or another of those heavenly mansions has the unclothed and immortal spirit entered.

"Master, where dwellest thou?" We have seen that the doctrine of the church in all ages, and the instinctive promptings of all human hearts, unite in the assurance, that in some incomprehensible mode of being, in a sphere above our poor earthly existence, the Master of Christians, the Head of the church, still lives in intimate union with the Father. As an

article of high faith, surely the idea is not to be rejected; and yet it is a thought to be kept and pondered in the heart with a humble reverence, rather than asserted with a positive and dogmatic spirit.

3. But a third, and the best way of all to answer the question, is to look into our own hearts, and ascertain whether Christ dwells there. In the truth of Christ, — that unchangeable truth which he taught, — that doctrine of which he said, that it was not his, but the Father's who sent him, — is that truth a tenant of our minds? "If a man love me," were his words, "my Father will love him, and we will come unto him, and make our abode with him." The great practical aim of the believer will be, that Christ may dwell in his heart by faith. In what apartment of the vast House of God the conscious and exalted soul of the Master may now be living, it may not be possible for us to know; nor would the knowledge of this point have been veiled from mortal vision, had it been essential to human virtue and welfare. But whether Christ's truth and purity, his meekness and forgiving spirit, his patient, comprehensive, all-subduing love, dwell in our souls, — this we can know beyond a doubt; and this knowledge touches and concerns most nearly our life and well-being.

Christ should dwell in us as a *truth*. In this way only could the promise of the Master to his disciples be fulfilled: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; for he dwelleth with you, and shall be in you." The gospel contains the most quickening truths. Christ came, among other offices, to be an instructor of the world. Mankind, although constituted religious beings, with souls whose instincts ever and everywhere point to things unseen, spiritual and eternal, had yet but dimly apprehended the verities of religion. They had been like those who were groping in the darkness, and feeling after what they earnestly desired to lay hold upon. They had speculated in every age upon the highest subjects, but amidst doubts and uncertainties. The Sun of righteousness rose upon this mental night. The great Teacher appeared, who would scatter these distressing doubts, and make intelligible, so far as was needful, the deep things of God.

How simple, clear, sublime, and satisfactory, are the truths and doctrines of Christianity! After all the endeavors of the laboring intellect of man, how gladly does it return from its wanderings over the sea of thought, where it can find no resting-place, to the ark which has been prepared for the salvation of the world!

Again; Christ should dwell in us as a *hope*. Without the native principle of hope, the soul of man would have lacked one essential motive, — power. We are made for the future as well as for the past. The present is, in fact, shaped and determined by the future. In this way, through the influence of hope, does a human being in some feeble measure approximate to that inconceivable attribute in the Deity, which embraces all past and all future duration in one eternal *now*; which makes with him “a thousand years to be as one day, and one day as a thousand years.” This high prerogative of the Divine Mind cannot be communicated to created beings. In this respect, “God giveth not his glory to another.” But neither has the Father of our spirits seen fit to confine us to the present moment. Beings of a day as we are, — here for a little time, and soon to become shadows, — he yet enables and permits us to embrace within the range of our thoughts and affections an unending boundless future. When the mind is oppressed by cares and saddened by sorrows, hope bears us forward to that rest which remaineth for the people of God. And who will say that his present is so crowded with satisfactions, and so free from pains, privations, and disquietudes, that he desires no change for the better? And where, but in the gospel, are the hopes of the soul satisfied? Where else have men a sure ground of hope? Christ, — the Propitiation for sin, the Atonement! What a hope is generated in the sinner’s heart, that mercy remains even for the abandoned, — for those who may be ready to abandon themselves! Christ, — the Resurrection and the Life! To what a lively hope is the believer begotten by the revival of his Lord! Christ, — the First-fruits, — gives promise of the great ingathering of souls. We commit the remains of friends to the ground, — earth to earth, ashes to ashes, — in the confident expectation that they will awake out of the sleep of death. We lay our own bodies down when the night cometh, assured that “this corruptible shall put on incorruption, and this mortal be

clothed upon with immortality." "Our flesh shall rest in hope."

Once more : Christ should dwell in us as an *affection*. The Son of man exhibited in his person and character the most amiable qualities that have ever been realized in a human life. They who conversed with him in the flesh were witnesses, sometimes the unimpressed witnesses, of these qualities. But after he was removed from them by death, and when their minds had now become more sensible of the true purposes of his mission, their regret led them to form and cherish in their souls an image of what had once been present with them. Henceforth "Christ dwelt in their hearts by faith." Christ's life — "the beauty of holiness" — came up before them a bright and cheering vision.

The sentiment, which had been but feebly excited by intercourse with the present Saviour, revived and gained new strength and vividness, when he had left the earth, and existed to them only as a memory, — an ideal picture of what had been. The image was now imprinted on their souls, and was the object of an intense and enduring affection. So should it be with all the followers of Christ. Let him dwell in the heart by faith. Let the idea of the immaculate One, the representative of the Father, be associated with our deepest, purest emotions. Let us bend over this image of the Saviour in the heart, with that sentiment of tender love with which the sincere Catholic presses his crucifix to his bosom. The affections of all human beings will be devoted to some object, either worthy or unworthy. If Christ dwell not in the heart, the world will. Let the soul, then, be pre-occupied with what is good and pure. "Give not that which is holy unto the dogs : cast not your pearls before swine." Let not those affections which God designed as so many fastenings to bind the soul to its high, immortal destiny, be wasted upon base, sensual, earthly objects.

Finally : Christ ought to dwell in us as a *principle*, a rule of life, an example of righteousness. In vain that Christ is present to the intellect as a *truth* ; in vain that he rises as a star of *hope* before the imagination ; in vain that he passes before the admiring taste — a vision of beauty ; in vain that he is idolized by the heart, and becomes an object of the tenderest *sentiment*, — if he do not preside over the conscience with the majesty of a Lawgiver ; if he do not reign in us as a Sovereign ;

if he be not enthroned in our moral nature, and do not speak with imperative authority to us as the "Word of God," — the divine law of duty. This is the only satisfactory test of discipleship. "By their fruits shall ye know them," was one of the memorable sayings of the Master. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven."

We have indicated three several answers to the inquiry, "Master, where dwellest thou?"

When the question was originally asked, Christ was present with men in a human shape, and had a dwelling-place that could be seen and examined by the outward vision. When he put off the vestments of mortality, he entered upon a higher life; and faith assigns him a dwelling-place with Him who inhabiteth eternity. But the best answer to the question is, that Christ dwells in the believing, loving, faithful hearts of his disciples.

"Blest are the pure in heart,
For they shall see our God;
The secret of the Lord is theirs,
Their soul is Christ's abode.

Still to the lowly soul
He doth himself impart,
And for his cradle and his throne
Chooseth the pure in heart."

W. P. L.

THE HOLY SPIRIT. — THE PRESENCE OF CHRIST IN HIS CHURCH.

WHEN Christ was about to be taken from his disciples, he prepared them by an interview worthy of the Son of God, and of the apostles on whose conduct the success of his gospel depended. In the disciples we see all those signs of human weakness which so tremendous a crisis was fitted to call out. Christ knew how to nerve them for that hour, and not only for that hour, but for the still more terrible conflicts that were before them. Like the surgeon about to perform a terrible operation, he did not seek to allay present fears by false hopes that would fail them in the

hour of trial, but told them the worst, and prepared them for it. "Ye shall be hated of all men for my name's sake. Yea, the time cometh when whosoever killeth you will think he doeth God service. And now I go my way to him that sent me. Because I have said these things unto you, sorrow hath filled your breast. Nevertheless, I tell you the truth, it is expedient for you that I go away; for, if I go not away, the *Comforter* will not come unto you; but, if I depart, I will send him unto you." The Holy Spirit is here called the *Comforter*. A little further on, it is called the Spirit of Truth. Sometimes it is called the Sanctifier. To see the fitness and beauty of calling it the *Comforter*, in this connection, we must recall the circumstances and the meaning of the promise. From the context, and the whole New-Testament history, I think it is plain the primary reference is to the miraculous effusion of the Spirit on the day of Pentecost, and the supernatural endowments of the apostles for their great work. I cannot now go into the whole argument on this point, but will only cite a few passages.

John says of Christ's discourse on the last day, that great day of the feast, "This spake he of the Spirit, which they that believe on him should receive. For the Holy Ghost was not yet given, because Christ was not yet glorified."

After the resurrection, Luke says (Acts, i. 4): "Being assembled with the disciples, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, 'which,' saith he, 'ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence.'" And, in verse 6th, he says, "Ye shall receive power after that the Holy Ghost is come upon you." This was abundantly fulfilled on the day of Pentecost by the supplies of spiritual gifts which they received. And, on other occasions, and in distant heathen lands, they received the same miraculous gifts. "When Peter and John were come down to Samaria, they prayed, and laid their hands on certain; and the Holy Ghost fell upon them, and they heard them speak with tongues, and magnify God. And they of the circumcision, as many as came with Peter, were astonished, because that on the Gentiles was poured out the gift of the Holy Spirit." This removed Peter's prejudices against extending the gospel to the Gentiles. "For as much as God gave them the like gift, as he

did unto us who believed on the Lord Jesus, what was I that I could withstand God?"

From these, and many similar passages, it is plain Christ referred to the spiritual gifts which he was to confer upon the disciples after his departure.

From this we see the deep meaning of the passage, "It is expedient for you that I go away; for, if I go not away, the Comforter will not come." Not until I depart will you fully understand my mission. While with you, you will lean upon me, and cling to false hopes of an earthly kingdom. When I am crucified, these false hopes will be dissipated; you will see the spiritual character of my religion, and the vast responsibility resting on you. But let not your hearts be troubled: after my departure, I will confer on you wonderful powers and gifts. "When they shall deliver you up, take no thought how or what ye shall speak. For it is not ye that speak, but the Holy Ghost. Settle it, therefore, in your hearts, not to meditate beforehand what ye shall answer. For I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay or resist." And, after his departure, he promises to open their understandings to his truth wonderfully. "These things *have* I spoken to you in parables. The time cometh when I will no wise speak in parables, but will show you plainly of the Father." And, in the conclusion of Mark's Gospel, we are told, that, just before he was received up into heaven before their eyes, he said to the disciples, "Go ye into all the world, and preach the gospel to every creature. And these signs shall follow them that believe: in my name they shall cast out devils, and speak with tongues, and take up serpents, and lay hands on the sick, and heal them." And Mark adds, "And they went forth, and preached everywhere; the *Lord* working with them, and confirming the word with signs following."

The *Lord* working with them. You will notice, in all these passages, that Jesus speaks of his presence with his disciples after his bodily departure. "*I* will give you a mouth and wisdom." "*I* will show you plainly of the Father." Sometimes he calls the enlightening and sanctifying influence, the power of miracles which shall attend them, the Holy Spirit. And he says, "*I* will send you the Holy Spirit." In the bold, figurative language of early times, the impersonation of moral qualities and inanimate

things were more common than now. In Proverbs, wisdom is a person through a whole chapter. In Corinthians, Paul speaks of sin as a subtle enemy compassing his death. James makes charity a most delightful personage. So Christ sometimes speaks of the Holy Spirit as a person, calling it the Comforter; but generally as a gift, a power, a blessing, using the expressions, *giving, pouring out, falling upon, receiving, and being filled with*, the Holy Ghost. The early Christians did not understand the language of Christ to describe a person. The Council of Nice, in A.D. 325, although they had raised Christ into an equality with the Father, had not made the Holy Spirit a person. That was first done by the Council of Constantinople, in A.D. 361, from which it is introduced into the Liturgy of England. If any earlier authority could have been found, it would not have escaped these learned men.

But I am impatient to hasten from these mere explanatory remarks to the greatest promise, blessing, possession, ever vouchsafed from God to man. It is the presence of Christ with the believer in this world.

We have seen that Christ promised to be with his first disciples by miraculous powers and spiritual gifts. In the Acts and Epistles we see how that promise was fulfilled, in their mighty works, and their wonderful success. To Paul and Stephen, at least, we read of Christ's personal appearance after the ascension. And in their assemblies, and especially at the Communion, we see what a consciousness they had of Christ's presence with them. And, as torn from their Master, left alone in a frowning world, like sheep in the midst of wolves, not as yet fully apprehending the nature or the results of that gospel left in their hands, — to their desolate, trembling hearts, what a Comforter the assurance that Christ's presence should still be with them, — a presence no longer subject to the scorn and violence of the world; a glorified presence now, calming their fears, disarming the serpent of his venom, and the fire of its heat; revealing the nature of his religion, and carrying its truths over the proud idolatries and philosophies of the world! What a Comforter this must have been in the promise, — what an exultant joy and triumph must it have been in the fulfilment! Such it was, indeed, in both. And because it was so, are we Christians to-day.

But not to the *immediate* disciples, nor to miraculous power and

gifts, was this promise limited. Christ, in his last prayer, expressly says, "Neither pray I for these alone, but for them also who shall believe on me through their word; that they may be one as we are, — I in them, and thou in me." And Matthew closes his Gospel with the remarkable words, "All power is given to me in heaven and in earth. Go, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. And, lo! I am with you always, unto the end of the world." His is a general charge, and a general promise, to all his disciples, until all shall become his disciples. All are to be baptized into the faith of the Father, — of Christ, the once-incarnate Son, and of his continued spiritual presence in the world, until he shall have put down all rule and might and dominion, and delivered up unto the Father his commission, and to God become all in all.

This is the only view, I am satisfied, that will explain the language of the New Testament, account for the triumphs of Christianity, or satisfy the wants of the soul. Read the New Testament through, and see if you can reconcile it with the idea that Christ took his leave of this world eighteen hundred years ago, and has had no farther agency or concern in it. Account, if you can, for the allegiance of the human soul — weak, erring, sinful, as it is — to Christ, amidst dungeons, racks, gibbets, poverty, scorn, upon the principle of abstract duty and truth. But we have the history of Christian consciousness. And the whole line of confessors and martyrs and saints have believed in this presence of Christ in their souls; and in our best moments, at the Communion, we feel that presence with us. He is no longer a distant Saviour, in some other sphere. He has no longer a personified, a philosophic existence. But we have leaned on his bosom with John; we have heard, with the penitent woman, "Thy sins are forgiven thee." Tried to the last agony of endurance, we have, with Stephen, beheld him standing at the right hand of the Father, looking down on our struggle. Christianity is not a mere system of truth. Christ has not withdrawn from the world, leaving only his example and memory with us. No. Such a Christianity would be what the house of a dear friend, deserted of his presence, would be. Its cold hearthstone, and the dreary echoes of its halls, would only chill our hearts with a keener sense of his absence. Such a Christianity would be what the world would be if God's presence were withdrawn from it, — a

vast machine, wound up, like an old clock on the stairs of a deserted house, whose tick serves to make desolation more desolate. No. Christianity has not been such to the warm and glowing hearts that it has transformed from sin and error into the image of Christ. It has not been such to the weary and heavy-laden souls who have felt their burden fall off at the touch of his presence to their hearts. To the apostle, in his perilous and lonely journey; to the martyr, in his sublime act of devotion; to the missionary, surrounded with heathenism; to the Christian, in his earthly privations, Christ has always been present, and therefore precious. What, to such, would be a cold system, the memory or example of a departed being?—phantoms to mock their hearts. All living, earnest Christians have believed in a living, present Christ, — not a dead, absent one. They have believed in Christ's presence as they have believed in God's presence, — not a providential presence, but a *real* presence. The Catholic has lowered this into a mere physical presence, — a change of the elements into the body of Christ. This would not be a *real* presence. But the real presence of Christ to the soul is his actual communion with the soul. Protestants have believed in this under the name of the Holy Spirit, another person in the Godhead. We have seen that the Comforter was simply Christ's immediate presence with the disciples by spiritual gifts and communion. This presence was promised to all who should believe on him through them to the end of time, — not by miraculous gifts, but by personal communion, as God manifests his presence to the soul. This is the Comforter. The Holy Spirit is not another being. It is Christ. The spirit of man is man. The Spirit of God is God acting on the soul. The Holy Spirit, in the New Testament, is Christ's continued agency in the world, and communion with the hearts of his disciples. And what a Comforter! Weak, sinful, ignorant, tried, as we are, Christ, from his throne of glory, looks down on us: he is touched with a feeling of our infirmities, having been tried on all points as we are. The tear of penitence he wipes away, as he once spoke gracious words to the penitent woman. In the agony of bereavement, he soothes our hearts, as he once mingled his tears with those of the bereaved sisters. And even when we have denied him in conduct and spirit, and feel almost as if we had driven a nail through his bleeding hand into the cross, in our

repentance, we hear him saying to our hearts, as to Peter, "When thou art restored, strengthen thy brethren."

Now, supposing two Christians, just alike in all respects, except one believes in this presence of Christ with him, the other believes only in the abstract truth, the cold memory and example of a being now absent, — what a difference would there be between them! One would go forth under a blessed presence, cheered by a warm sympathy, leaning on an almighty arm, relying on a wisdom that would be imparted as he had need. The other would go forth alone, thrown back upon his weak heart, left to his glimmering reason, tossed on the wild, dark surges of doubt and fear. If the bare belief would make such a difference, what a difference would be made by the actual presence of Christ to one heart, and all its blessed communications, and his absence from the other! Not more different would the condition be of two companions, walking side by side, if the sun, having the power, should shed his rays of light and warmth and life on one, and withhold them from the other. Such has been the difference of those who have lived in the light of this faith, and those who have been shut out from it. One has been a life of love, joy, peace, and faith; the other, a cold, thin, dry air of philosophic speculation, or the bustle and selfishness of the market-place and the workshop.

I close with a single word more. If the presence and agency of Christ come in between the soul and the Father, will it not remove him farther from us? some may inquire. It is sufficient to recall Jesus' words, "If any man love me, he will keep my words; and my Father will come to him, and we will come and make our abode with him. He that hath seen me hath seen my Father. No man can come to the Father but by me." Christ stands between us and the Father, as the mother stands between the child and the father. The love they both have for the same being draws their hearts together more tenderly. In this sense is Christ the true Mediator, — a living Mediator, drawing us continually to the Father, and bringing the Father's love and mercy down to us. Oh, this is to be Mediator indeed! This is to be Sanctifier, Comforter, — all the blessed offices of the Holy Spirit in one!

It is by this divine method, this supernatural method, that God communicates with the soul, and gives gifts unto men through his ascended Son. It is because we seek religion only through natu-

ral processes that we do not find it. God gives riches, knowledge, outward character, through natural processes, but not his Holy Spirit. That comes only by communion with him. And there is no other medium sufficiently full, free, and open to all, but Jesus Christ. Through this medium, the Holy Spirit is promised in the gospel, — God in Christ reconciling the world unto himself. In this sense it was the "*Comforter*" to the immediate disciples, giving their weak hearts faith, which all the persecutions of men could not overcome; wisdom which all their adversaries could not resist; joy that made their midnight prisons ring with the high praises of God. And these were the men, who, a little before, in the very presence of their Master, were doubting and denying and forsaking him! We see the meaning of his words, "It is expedient for you that I go away." While in the body, it was only through his limited personal presence that he acted. When the veil of flesh was removed, he was invested with a glorified presence, through which the Spirit was to be imparted in a larger measure. And such was the experience of the apostles. On the day of Pentecost, Christ, having risen, and received the promise of the Father, shed forth the Holy Spirit, by which more were converted than through all his ministry.* And how many effusions of the Holy Spirit has he shed forth since! There has not been a soul converted from heathenism and transformed into the image of God's dear Son, through all the night of ages, and over all the wastes of time, that has not ascribed all the work "to him that loved him, and gave himself for him." Neander says, "Christianity is not a power which sprang up out of man's nature, but one that descended from heaven." It not only *did* descend, but *does* descend, from heaven. It is a perpetually renewing and sanctifying power coming through Christ. Christ is not a departed being, who only left good lessons and a good example. He is a spiritual presence now on earth, and will continue with every disciple to the end of time. There is no truth which this age so much needs to feel as this. It believes only in science, natural processes, material and political forces. It is almost in the condition of some rude converts found by an apostle. They had not so much as heard whether there be a Holy Spirit. What this age needs to know and to feel, most of all, is

* Acts, ii. 33.

that Christ is not absent, keeping an august court in some resplendent world, unmindful of his children here; but that he is present, — an invisible, glorified presence, watching over his church as a mother over her sleeping infant; a presence to which the sinner may come, and find a renewing power that all his own endeavors cannot supply; a presence to which the weary and heavy laden may come and find rest unto their souls; a fountain, to which those thirsting for a higher good may come and find living waters.

B. F.

JESUS CHRIST HIMSELF THE TRUE CORNER STONE.

A SERMON, PREACHED AT THE MONTREAL CONVENTION, OCT., 1854, BY
JAMES FREEMAN CLARKE.

MATT. xvi. 18: "On this rock I will build my church."

WHAT is this rock, — this foundation of the church, — this fundamental thing in Christianity?

There are three answers.

The Roman Catholic says the rock is *Peter himself*; not his faith, nor even his character; but Peter, without regard to his character, convictions, or faith. It is Peter the officeholder, — Peter appointed by Jesus to be the head of the church visible, and Christ's vicar. Why the head and vicar should be called the foundation, we are not told; why Jesus, when he meant to place Peter at the top, should have placed him at the bottom, we are not informed. But the Romanist believes that Jesus built his church on Peter, and not on himself; and on Peter the priest, not on Peter the faithful. "Peter," he says, "here receives his official appointment to be the foundation of the church, the head of the priesthood, the head of the church." Peter is appointed to this office, just as President Pierce makes a man collector (without perhaps any special fitness for the office); and, then, he has the power of appointing other officials under him, (equally unfit with himself it may be); and so to transmit office and official authority apart from qualification. This is the idea of the priesthood, according to which the church is built on the priesthood; and the only essential qualification of a priest is to be regularly appointed. Where the priests are, there are the

sacraments, and there is the church, even if there are none but priests, — even if there are no laity at all. But where there are no priests, there can be no church; for there can be no sacraments, no baptism, no eucharist, no absolution, no marriage, no orders, no confirmation, no extreme unction. No sacraments without priests, no church without sacraments, no salvation without the church; this is the Roman Catholic opinion. There may be ever so much faith, hope, and love; but it profiteth nothing. But where the official priest is, rightly descended by outward consecration, there are true sacraments, and hence safety. The priest may be ever so bad a man, a murderer, an atheist, — it makes no difference. The collector or postmaster may be an ignoramus; but his signature at the foot of a bond or contract is no less binding, — the government are bound by it none the less for that. The priest may be a thief, a drunkard, an infidel; but that makes no difference to you; the sacrament from his hands is no less binding, — it binds you to Christ and heaven. His goodness makes it no better; his sin makes it no worse. Such is the Roman Catholic idea of the *church* as founded on a *priesthood*.

It is unnecessary to say that I do not believe in *this* answer to the question. I do not believe that the church was founded on Peter the priest, representative of the priesthood; nor is it necessary to argue this point. As I read my Bible, I find no priesthood in Christianity; no class of priests, nor even a clergy, as distinct from laity. The people are all priests, every believer is a priest, under the gospel dispensation. "Ye are a holy nation, a peculiar priesthood." "*Ye are all kings and priests unto God.*" Thus speaks the gospel. Christ abolished the priesthood altogether as an official and separate class; and now every one has direct access to God through him by the Spirit.

Let us then turn to the second answer.

The usual Protestant answer is, "The rock is Peter's creed. The church was founded on his confession of belief in Jesus as the Christ, the Son of God; not on Peter, but on his opinion concerning Christ."

This view seems nearer the truth than the other; for here we have Christ himself, in some degree, made the foundation of the church. Certainly, it is better to make an opinion about Christ the foundation of the church, than an opinion about Peter.

But the church was founded on something better than opinions, something better than a creed.

A creed (that is, a matter of opinion) is no sufficient basis for a church. It is a good foundation for a sect or party; a good foundation for a *theological school* perhaps; good where the purpose is to teach something; not good where the purpose is to live a new life, outward and inward. Churches founded on creeds are, in fact, nothing but theological schools, — places where one shall learn what is Orthodoxy and what Heterodoxy, the difference between Calvinism and Arminianism, between Old School and New School.

A creed cannot give life. Between an opinion and life there is a great gulf fixed. At the basis of a living church there must be something which gives life. Hence Christ himself, the source of life, must lie at the foundation of a church; and faith in *him*, not belief of an opinion about him, is the true foundation. Peter's faith in Christ, which flesh and blood had not revealed to him, which was not a hearsay thing, but an interior living conviction, — a growth of God's divine influence in his heart, — this living faith of Peter and others was, at first, the foundation of the church; and the same kind of faith is the foundation of the church now.

We say, then, that the church is not founded on *Peter the officeholder*, separated from his convictions and faith, nor upon *Peter's creed*, separated from Peter's convictions and faith; but upon Jesus Christ himself as the object of the convictions and faith of Peter, and upon the same convictions and faith in others, ever since. The deep, solid foundation of the church is neither a priesthood nor a creed; but a life, flowing evermore out of faith in Jesus as the Christ the Son of God. And so says the apostle, when he declares that "Jesus Christ himself is the chief corner-stone."

We next inquire, *What this faith is?*

The object of Christian faith is not an opinion concerning Jesus, but Jesus himself. When we have faith in Jesus, we are not looking at an opinion about him, or a belief concerning him. The object before our mind is not a proposition, but a person. We are looking at *himself*, — at the whole idea of the living Saviour as it exists in our minds; the wise Teacher, the loving Friend, the divine Saviour, the source of our inward life, the

open door to God ; the invisible but present Spirit grieving over human sins and woes, yearning toward human needs, not unconscious of human prayers. The object of faith is the whole person of Christ, and therefore includes his love and his power no less than his truth. Hence, through faith not merely truth flows into the intellect, but love into the heart, and power into the will. When we are looking at an opinion or a creed, our intellect alone is set in action, the heart and the will are torpid. The intellect must act alone in scrutinizing a belief, it must not be disturbed by the feelings and the choice. The light must be cold and dry, — the colder and dryer the better. But, then, the result is not life, but merely thought. Life is the activity of the whole soul, — head, heart, and hand, — all moving together. Faith in a person produces this life. Necessarily it tends to affection and action, no less than to thought. Thus the child's faith in its father, the girl's faith in her lover, the wife's faith in her husband, the clansman's faith in his chief, the soldier's faith in his leader, — in these you cannot dissociate the thought from the love, or the love from the act. It *beholds* something which it *loves* and *follows*.

See this faith in a living example. A little boy said to his father, the day before Christmas, "Bring me home, dear father, a knife, and put it by my bed ; and the Father smiled a yes." In the night, they heard the little boy moving, and said to him, "What are you doing in the dark ?" He answered, "I am feeling for my knife." There was faith, — faith in his father, — believing his promise, trusting his love, and acting accordingly. Be not offended that I take this childish story to illustrate the magnificent principle of faith, which creates heroes and martyrs, the talisman which opens the golden gates of heaven, before which the rigid laws of nature seem to become flexible, and material forces to give way. For Newton saw in the falling apple the same law of gravitation which holds the ring of Saturn in its place. The orb of day is seen reflected fully in the pure dewdrop which hangs upon the spider's web. And so, in the pure, untainted heart of childhood, we read most easily lessons of heavenly wisdom ; for heaven lies about us in our infancy. The child's soul is the natural medium through which the holy angels can look into our world. Reflected in its mirror, they look at us, and we at them. Blessed are they who are able

to see through these sweet love-windows into the eternal truths of God !

Faith, then, differs from belief in this, — that its object is a person, not a proposition. It differs also in that belief in an act of a part of the man, — of his intellect ; while faith is an act of the whole undivided man, — of his intellect and affections and active powers. But one kind of faith differs from another, according to the character of the person in whom we trust. Faith is the most complete self-forgetfulness and self-surrender. It lives and thinks and breathes in its object. It sees through his mind, loves through his affections, acts through his will. Its daily food is the life of its object. Feeding on his life, its own being is changed into a like life. The higher and nobler he is, the higher and nobler is the faith. Thus faith in an unworthy object may narrow and degrade us ; faith in a mediocre object may keep us on the same level ; faith in a generous and advancing soul will lead us on with him. Faith, indeed, always attaches itself to the best part of its object ; so far as it is love, it searches out what is most lovely ; so far as it is action, it imitates his freest life. It makes him more noble than he is, that it may love him. But this idolatry must sooner or later be felt to be falsehood ; and, where the idol is found to be clay, the temple of the heart is left empty of its God. Or the idolatry is wilfully continued ; and then the falsehood passes from the idol to the worshipper, and eats out his better life. Hence we say, that the character of the person in whom we place our faith determines whether our faith shall be to us a source of life, or otherwise.

Thus far we have looked at faith on its subjective side, in the mind of the believer. Let us now look at it objectively, in its object.

The nature of faith in Jesus is characterized by this description, "*The Christ, the Son of God.*"

This is not a creed, but a description of his personality. We believe in him being such an one as this, — in him, so looking upon us, — in him, appearing to us in this character. These words do not comprehend his nature or character : they describe, as with a sharp, clear outline, what he is to his church. It is the outline of his human and of his divine appearance, — of man in his ascent to God, — of God in his descent to man, — of human nature in its fairest, fullest development ; the type of what

man ought to be, can be, shall be, — of God as seen by man, — of God as he comes to man, — of the Infinite speaking to us through the finite, — of the Invisible showing itself to us in the visible.

We cannot make a creed of this. These words must remain always indefinite. To one they mean more, to another less. But they must stand as the objective basis of the church, to be understood more deeply and livingly by every one as he enters more deeply into the life of Jesus, — to be understood more fully by the church, as it advances into a more practical and living faith in its Master. In the meantime, they must stand as symbols, meaning much to one, less to another. Each one must define and explain them for himself. We must not insist on another man taking our explanation before we call him brother. Yet we may each of us give our explanation in order to help others; and, in this spirit, I proceed to show what to me is the meaning of these terms.

The Christ, — that is, the Messiah who was to come, — the King of Israel, long foretold and long expected. What was he to be, — this King of Israel? Was this merely a narrow Jewish idea, or was it something more? Is this faith in the Christ of Israel something which we have quite outgrown, or is it a universal truth which we shall never outgrow? Let us see.

Persons will sometimes say, — preachers will sometimes say, — “Oh! that is only a Jewish idea, a Jewish notion;” and, when they have said that, they think they have disposed of it altogether, as though to call a notion Jewish was the same thing as to call it false. But did the Jews believe nothing but falsehoods? A Jewish notion may be true, perhaps, no less than an English notion or an American notion. Jews may have had universal ideas as well as we. Suppose, when Shakspeare or Milton utter a noble thought, we should dispose of it by saying, “Oh, that is only an English idea!” Perhaps it is a universal truth in an English form. So the idea of a Messiah may be a universal truth in a Jewish form. Modern Rationalists seem to have the same feeling toward Jewish opinions that our ancestors had toward the Jews themselves. They thought they did God service if they plundered or burnt a Jew; and Rationalists think they do God service in rejecting and opposing every thing which a Jew has ever believed.

We must distinguish between the substance and the form. Dante has sung universal truths in a Roman Catholic form. Plato and Virgil have taught universal truths in a classic form. Bunyan has taught universal truths in a Calvinistic form, and Channing in a Unitarian form. In all of these, there was more of the man than of the Roman Catholic, the Pagan, the Calvinist, the Unitarian. So the Jewish prophets, in whose deep and lofty souls the idea of the Messiah took shape, were more men than they were Jews; and that notion of the Messiah is vastly more human than it is Jewish. Its form is Jewish; its *substance* purely human.

But do not take my word for that. Look at it, and see whether it is a truth which comes close to our hearts to-day, and is adapted to the deepest needs and longings of all our hearts.

The prophets spoke of the Messiah as one who was to be a Jew, and the king of the Jews; but also the king of all the other nations of the world, the founder of a universal kingdom which was never to end. "The Gentiles should seek to the root of Jesse." "The Lord's house should be established in the top of the mountains, and all nations should flow into it." "The Gentiles should come to the light," and "the glory of Jehovah fill the earth." Nothing is more certain than that the prophets saw in the reign of the Messiah a universal kingdom, gathering all nations into one, putting a stop to international wars, causing all the races of men to be harmonized, all varieties to be brought to unity, all differences and oppositions to be reconciled in one great concord of mutual helpfulness, co-operation, and sympathy.

This idea of the prophets, Christ alone has realized; Christ alone is now bringing together races and nations. No other religion, whether that of Zoroaster or Confucius, Brahminism or Buddhism, Mohammedanism or Paganism, has so succeeded in harmonizing the races of men. In Christendom, we have a religion born in Asia, but taking possession of Europe; a faith adapted to the classic mind of Greek and Roman, and to the romantic soul of Scandinavian and German. A faith which has already swept into its embrace such wide diversities, such radical oppositions, can find nothing more difficult to do. China, Africa, Hindostan, Arabia, can easily be brought to the foot of the cross, so soon as Christendom becomes sufficiently Christian to

receive them. The only thing to-day which prevents the conversion of the world to the religion of Jesus is the low condition of Christianity at home. So soon as we substitute practical religion for speculative theology, — union of heads and hearts for sectarianism, — a large and deep piety, a wide and active humanity, for time-worn creeds, — nothing will impede the conversion of the world. Already the three hundred millions of China are coming of themselves to Jesus; not sought after by his disciples, but guided like the wise men by a God-sent star.

So far, then, the idea of the Messiah is a human idea, demanded by the human mind and heart, — the human heart, which proclaims and demands a universal brotherhood below, a brotherhood of races and nations, a union of all the kingdoms of the world under the reign of truth and love.

But is the Jewish idea of the Messiah a reign of truth and love? Granting that it was a *universal* kingdom, was it not an *outward* kingdom, in which the Jews believed?

Let Christ answer the question, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, but now is my kingdom not of this sort."

Let the prophets answer, who describe the kingdom of the Messiah as a moral reign: "With righteousness shall he judge the poor, and rebuke with equity for the meek of the earth; and he shall smite the earth with the rod of his wrath, and with the breath of his lips shall he slay the wicked." All breathes in those majestic prophecies of a spiritual reign; of a new life, causing the earth to bud into a thousand blossoms; of a new love, binding together in golden harmony the most antagonist elements of time. But yet deeper than all this did their minds penetrate into the future. Borne upon the tide of the rushing inspiration, which so mysteriously flowed on in that solemn Syrian race, — a race placed at the earth's centre, held to the earth's very heart, where influences poured in from Asia, Egypt, Europe, — they foresaw the coming of that greatest and most universal of truths, — the substitution of love for law in relation to man, of love for duty in relation to God. That grandest of truths entered essentially into the conception of the Jewish Messiah. Such is the testimony of Jesus, when asked which was the chief commandment, and when he answered, Love to God and love to the neighbor, and said, "On these two hang all the law and the pro-

phets." Such was the open utterance of the prophets themselves, when they declared, that, in the Messianic age, God "should put his law in the heart, and write it in the mind;" that he should freely forgive sin, and dwell as a Father among his children; and that the earth should be full of the knowledge of God, flowing up to its level in every heart, as the waters of the sea flow to their level along every shore, from the icy precipices of Greenland to the palm-encircled islands of the Pacific.

Here we have the essential idea of the Messiah, the Christ; an idea needed to-day as much as ever it was needed; a truth which, till we receive it, we are destitute of that chief conviction needed to give dignity, worth, and interest to our lives. For what is it that we need, all of us, so much as AN AIM, a purpose in life; something worth living for, something worth doing in the world? Ah! from how many souls the cry is uttered, "Give me, my God, *something to do*, — give me a worthy object for my weary existence! Let me have an inspiring truth to put life into this dead routine." The answer to the prayer has been given in that obsolete Jewish formula, "*Jesus is the Christ*," — that formula which the Rationalist thinks quite antiquated, which the Naturalist considers himself to have wholly outgrown. Yes: there it is, the great inspiring truth. There is a great work going on for the redemption of man; a work arrayed long ago in its preparations, foreseen and foretold in prophecy, commenced by Jesus when on earth, continued by Jesus now in the invisible world, present but unseen in the vast events of time. Life is not without a meaning; the race is not without a destiny; the world is not deprived of a Providence; it is full of God, it is moving onward; all things are working together for good; and we are invited, you and I are invited, to put our hands to it, to steep our minds in its ideas, to warm our hearts in its joy. All holy souls, all patriotic and saintly spirits, all heroism and faith and piety, are engaged in this great cause, — the progress of man toward his destiny. Yes, the saints above, from Paul and John to Wesley and Channing; the great minds, the large hearts, the gentle spirits ascended up, — all call on us to come and join with them in this work. They call on the preacher in his pulpit to leave his theological wrangling and his rhetorical essay-writing, to cause the kingdom of God to come here around us, to-day, in these

human hearts, in these human lives. They call on the artist, to ennoble his art by this purpose of helping his race; the writer, to gather a holier inspiration on his pen in the love of souls; the reformer, to attack venerable wrongs, in the name and spirit of Jesus; the teacher, to teach for Christ; the laborer, to labor for Christ; the sick woman on her bed, the timid girl in her home, the feeblest souls, to serve that great cause by patient waiting, by believing and hopeful prayer, by submission, patience, and heartfelt peace with God.

With this idea consciously present in our minds, with this aim consciously present to our life, how different would our life be, how overflowing with joy, how radiant with active blessings! Living in the thought of Christ's presence, of him near us, him coming to reign king of human hearts and souls, of his great reign of peace and truth and power; and of us allied to him our Chief, partaking his spirit, drawing daily inspiration inwardly from him, and letting it flow out daily toward others, — ah! we should have heaven already here. Could we dread God, could we feel remorse, could we shrink from death, then? *Remorse?* Our sins are washed out while we are living in this holy union of faith and action with Jesus. *Death?* We are too much alive to think of death, while working in this spirit. *Fear God?* We love him too much to fear him; the sweetness of his presence embraces us like loving arms, touches our lips like a mother's kiss, warms our heart like words of confidence spoken low from the depths of an old friendship or a new-born affection.

But to believe thus that Christ is the real King of the world to-day, it is necessary to believe something more. To believe in him as the Christ, we must also believe in him as the Son of God. If there is a universal religion which the whole world is to receive; if Jesus is the leader of humanity always in advance of the race; if he is personally present as the captain in the onward march of man; if there is such a progress which is to harmonize all varieties, and reconcile all oppositions, and establish heavenly peace below in the place of war, slavery, falsehood, and sin, — then is all this providential, not accidental; God is in it all. It is not merely a natural process of human development, but a march through the wilderness to the promised land under a divine guidance. If man thus ascends in Jesus to the likeness

of God, God speaks to us through Jesus in the form of man. Jesus is thus at once the highest development of nature, and the fullest manifestation of God.

Ah! there is a meaning in the doctrine of Christ's divinity, deeper than any merely polemical theology can fathom. I see my Father looking at me through those benign eyes. I hear my Father speaking to me through that tender voice. I come very near to God when I sit at the feet of Jesus. I find a personal friend in the Infinite Being, while I contemplate his holy life.

God wishes to be known and loved by his children. He wishes for our hearts. He would show himself to us that we may love him. He is not satisfied with revealing himself to us in the beauty and order and wonder of nature; with speaking to us from its sunny hues, fair forms, and breathing sweets; with embracing us in the sunlight and the air bathing our brow; with looking down upon us by night from the thousand eyes of the celestial dome, by day looking up to us from the million flowers around our feet. It is not enough for the Father's heart to reveal himself to us thus, — nor enough to speak to us from within in the small low whisper of conscience, in the awful voice of reason, telling of absolute right, eternal existence, infinite space, a First Cause, a substance beneath all being, a perfection above all excellence. He would come again, in another way, and speak to us from a brother's voice, look at us from a brother's eye; and, in Jesus, be seen as the Friend, the Guide, the Saviour, the Redeemer of the race, — seen as God in Christ, reconciling the world to himself.

This is the doctrine of the New Testament, that "God is in Christ," not that Christ is God. "I and my Father are one." "He that hath seen me hath seen the Father." And so too, he that hath seen a Christian hath seen Christ.

We would place, then, at the foundation of every church, this faith in Jesus as the Christ, the Son of God. We build the church, not on a priesthood, nor on a creed, but on faith. We build it not on Peter, nor on the successors of Peter, but on Christ the Son of God.

"JESUS, THE CHRIST, THE SON OF GOD." This basis is necessary for every Christian church; this basis is also enough. The apostles considered it enough for their church; it is

enough for ours. But even this short creed is not so much a creed as a symbol, a sign, an emblem, a pregnant hint rather than an accurate statement. But let it stand as the grand basis of union; let it stand over our pulpits; let it stand upon our altar; let us utter it in our communion with each other; let us express it in our most solemn expression of our individual faith. But could I express it as I would, it would not be in words, but in more speaking forms. It should stand on the wall facing the congregation, represented by the pencil of genius, a more glorious picture than the "Last Judgment" of the great Michael Angelo, whose wonderful groups look upon the spectator from the wall of the Sistine Chapel in the Vatican. Jesus should be in the midst as the King of the world, the Anointed of God; he should float above the earth, surrounded by the great company of those who have, in all ages, made of their lives one act of prayer for the coming of his kingdom. There should be the group of apostles nearest him, — Peter, Paul, James, and John, — the types of true priest, true preacher, true reformer, and true saint. Then should be grouped below the Fathers and Teachers of the church, of every different school; Origen and the Egyptians; Tertullian and the Romans; Chrysostom and the Greeks. Then Swedenborg and Luther, Milton and Dante, Raphael and Michael Angelo; Wesley, Fox, Channing; with those holy souls, Howard, Oberlin, Fenelon. Then the noble army of martyrs; and then the pure, saintly women, who being dead yet speak; and the little children, whose angelic spirits have led their parents and friends back to Jesus. But the MASTER, in the midst of this radiant cloud of beatified spirits, should gaze downward with face of earnest love and outstretched arms of blessing toward the earth beneath, swarming with human life. And there should be the races of men, coming toward him as to their King, typified by their leading spirits: the Persians led by Zoroaster, the Chinese by Confucius, the Greeks by Socrates and Plato, the Romans by Tully and Seneca. These groups move forward to the front in advancing columns; while the demons of evil, war, tyranny, sensuality, pride, denial, unbelief, cower and hide themselves from the light which streams as from a sun from that central figure, THE LORD OF ALL. Let such a painting as this hang in our church as the creed of the church; and it would express, better than any logical statement, our faith in Jesus the

Anointed, as the triumphant Leader of humanity in its onward progress toward earthly and heavenly peace.

O thou, by God ordained to lead the race
In mighty march and grand procession on ;
King, Prophet, Saviour, — show thy human face,
And let us know thee as ourselves are known.

Come, Prophet, teach the world. Thy solid Truth
Alone this doubt can cure, can light this gloom,
Make real that unseen world's undying youth,
Which turns to dreams the terrors of the tomb.

Come, King, and reign, o'er those who yearn to prove
Life's task full-matched with their strong soul's desire ;
Who long for work deserving human love, —
Not to live idly, not unwept expire.

Come, Saviour : in our sin and need and pain,
Treading the path where thy dear feet have gone,
Help us through thy full life to live again, —
And be, through thy deep peace, with God and thee at one.

EDITOR'S COLLECTANEA.

DR. BUSHNELL'S ARTICLE ON "THE CHRISTIAN TRINITY A PRACTICAL TRUTH."

[As the latest expression of an eminent and noticeable theologian, whose views have an interest for all parties, this paper in the "New Englander" appears to us worth reprinting. All our readers will be glad to see what it has to say. In this number, we copy the introductory portion.—*Ed.*]

"It is most remarkable that our Lord Jesus Christ, at just the moment when we look to find him offering what is most of all practical and distinctive in his gospel, most necessary in that view to its power in the earth, advances just the Christian Trinity, and nothing else. His work is now done, and the hour of his final ascension is come. His disciples are gathered round him to receive their commission of trust and the Farewell Address, so to speak, of their Great Leader. Now he will seize on the first truths of the kingdom, and put them forward. No matter of mere theory or of idle curiosity will obtrude. He will give them counsel for the guidance of their future course, — cautions, encouragements, suggestions of heavenly

wisdom. He will bring out the great truth of salvation, the change to be wrought in mankind, the manner and means of the change,—the way to preach and what to preach, and all that is necessary to the established polity and wise conduct of the future church about to be gathered in all parts of the world by their ministry. What, then, does he say?—‘Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.’ This, and this alone, is the commission. What, then, does it mean, that Christ himself, the simplest and most practical and, in the higher sense, most rational of all teachers, in a parting charge to his disciples, gives them not any truth or vestige of truth over and above this one difficult, ever to be contested, formula of Trinity? At first view, the fact appears to have no agreement either with the time or with the general manner of the Teacher; but, as we pause upon it and ponder it a little more deeply, we begin to suspect that this formula of Trinity is given, simply because it is the gospel in its most condensed term of statement, and is put deliberately forward in this manner in the foreground of the commission, as a general denomination for all that is practical in the Christian truth. And that such was the real understanding of Christ sufficiently appears in the fact, that the commission given is itself a working commission. They are to go ‘teaching and baptizing all nations;’ and the converts made are to be baptized into the name of the Sacred Three, as being the name of that power by which alone they are renewed, and are to have their spiritual cleansing accomplished. In some deeper sense of it open to him, the Trinity, as we are thus left to understand, is the underlying truth, and contains the whole working matter of his gospel.

“No sentiment or opinion could be farther off from the current impressions of our time. That the Christian Trinity is, in any sense, a practical truth appears in our day to be very generally unsuspected.

“Thus among the outsiders, the light-minded critics and worldly cavillers of profane literature, the Trinity is taken, *ex concessis*, for a standing example of the utterly barren futilities preached and contended for as articles of religion.

“The class of Unitarian believers handle the subject more seriously, and arrive at the conclusion, which they assert with peremptory confidence, that it is a stupendous theologic fiction, a plain absurdity in itself and in its effects, one of the worst practical hindrances to the power of the gospel; for how can it be less when it annihilates the simplicity of God, confuses the mind of the worshipper, and even makes the faith of God an impossible subject to the unbeliever?

“Meantime, how many of the formally-professed believers of the doctrine are free to acknowledge that they see no practical value in it, and will even blame the preacher who maintains it, for spending his time and breath in a matter so far out of the way of the practical life, a merely curious article or riddle of the faith! And how many others, even of the more serious class of believers, would say, if they were to speak out what is in their feeling, that they take the Trinity as a considerable drawback on the idea of God! They would recoil indeed from the thought, as being even a blamable irreverence, of imagining any improvement of God; but if they could think of him as a simple unit of personality, in the manner of the Unitarians, he would consciously be just so much more to their mind, and their practical relations towards him would be proportionally cleared and comforted.

“An issue is thus made up, it will be seen, between the ascending Redeemer, on one side, and a very general sentiment or opinion of the Christian world on the other, regarding the practical import of the Christian Trinity. On the side last named, it is very commonly asserted that it has no practical value, and is only a kind of scholastic futility, which, if we do not reject, we receive as a faith wholly inoperative and useless. On the side of the Son of God himself, it is assumed to be, in fact, a condensed expression for all that is operative and powerful in the Christian faith. Protected by so great a name, it requires no courage in us to venture some considerations, from our human point of view, that may go to illustrate the

intense practical significance of this great truth. For what Christ has given us from his higher point of authority, evidently needs in this, as in other cases, to be naturalized in our human convictions by a discovery of the want on our own side, which his truth is given to supply. Indeed it has often seemed to us that nothing is ever needed, as regards the evidence of this much-litigated truth, but to know it in its practical uses, and perceive the sublime facility with which it limbers the play of our thought to all that is most significant in the divine nature and the new economy of the gospel of Christ.

"In asserting the immense practical value thus of the Christian Trinity, we do not mean, it is hardly necessary to say, that the Trinity is practical in the sense of presenting something to be done or practised. Neither is it practical in the sense of showing in what manner something else is to be done. It is practical only as an instrument of thought, action, self-application to all the great matters of the faith. What is more practical than human language? And as by the use of language our understandings are adjusted, our feelings expressed, our information received, our mind itself developed, so by the Christian Trinity it is that our sense of God is opened; what he has done for us and will do, put in terms of use; all the relations of what he does in one part of his kingdom to what he has instituted and done in another, — mysteries of law and grace, letter and spirit, — played into our practical apprehension; so that, by mere names and signals, our faith is inducted into uses before we can discover reasons and settle definitions. The Trinity, in short, is so related to the gospel and our approach to God in the faith of the gospel, that the grace of it, without such a concomitant, will be fatally baffled in its access, and rendered practically inefficient.

"But this, again, we could not say of all the possible or existing forms of Trinity; for it is not to be denied that conceptions of this great truth are held by many which are so far abhorrent from its proper simplicity, and so badly distorted by the perverse ingenuity of human speculation, as to oppose great hindrances to the practical repose of faith, and even to counteract, in a great degree, the real benefit of the doctrine. We undertake to show the practical value only of the Christian Trinity, or Trinity of the Christian Scriptures.

"And the Scriptures offer no theoretic or scientific statement of the doctrine whatever, give us nothing pertaining to the subject in terms of logical definition. They assume the strict unity and simplicity of God, that he is one substance or entity, only one; which one they also assume, will at least be most effectively thought as three, a threefold grammatic personality, or three persons, Father, Son, and Holy Ghost. These persons are not even called persons, but are only set in the grammar of uses silently as such. Of course, it is nowhere said or implied that they are three persons in the same sense that John, James, and Peter are three; and the mere laws of grammar, in which they stand, support no such inference, any more than the grammar of sex supports a like inference respecting the real gender of the sun and moon. The three are persons, evidently, only in some sense that recognizes a radical unity of substance (which is not true of any three men); some tropical, or instrumental sense, that needs not any way to be, and cannot be, exactly defined. The plurality therefore, whatever it be, does not divide, but only more sufficiently communicates, the One.

"Our argument does not require that we should go into any discussion regarding either the evidence, or the interior significance of the Trinity. It fixes simply on the Scripture-fact, a phenomenon occurrent in the Scripture, showing its practical use and necessity. And, for the present, we shall speak as if it were only a matter of form or language, accommodated in that manner to our finite wants and uses, but, before we close, shall ascend to a point more interior, and to higher apprehensions of the subject, viz., to the discovery of something more interior, as a ground in the eternity of God, antecedent to the revelation in time. Our present concern is to show, that, assuming the oneness and infinity of God, Trinity is needed as a way of conceiving God, and working our piety towards him, in the matters of grace

and redemption. So far, Trinity may be regarded as language for God, or as an expedient in the manner of the Sabellians. The arguments for use or practical necessity will be greatly simplified by including, in the question, nothing more than this; or at least by including nothing more, till we have reached a point where the transition to a deeper view of the subject can be made with advantage.

"As a grand preliminary in this mode of argument, we need to observe, that, in conceiving God, we are obliged to represent him, as we do all spiritual realities, by images and figures, taken from things we know. And then there is, of course, a sense in which the representation is true, and a sense in which it is not true; and exactly where the line is to be drawn, we often cannot tell more exactly than simply to say that we speak in a figure. Thus we describe the heavenly state as a paradise, a garden, watered by a river, with trees of healing on its banks; or we conceive it as a city whose height, length, and breadth are equal, and whose walls are built of precious stones; and then we cannot tell more exactly where truth ends and error begins, than simply to say that the representation holds figuratively, and not literally.

"Or we may take a different illustration, that will assist our subject in other respects. We say, and most of us have no thought of difficulty in affirming it, that God is a person or a personal being. But a little reflection will show us, that the word *person* thus applied is only a figure derived from our finite human personality, and is, in fact, a strictly finite word. After all, God is not a person save in a figure, as we shall see at a glance, if we ask what constitutes our idea of a person. This we shall readily answer out of our own consciousness, by saying that a person is a conscious being, an agent or intelligent self-active force, — exactly what our consciousness conceives to be included in itself. But the moment we begin to recite the inventory of our consciousness, we find that almost every article in it is in such a type of measure and mode, that we cannot refer it to God at all. Thus a person or agent, as we conceive the term, drawing on our own consciousness, wills; putting forth successively new determinations of will, without which new determinations, personality is null, and no agency at all. But God never does that: his determinations are all passed even from eternity. So a person thinks, or has successions of thought coming in, as it were, in file, one after another. God never thinks in any such sense. As all his acts are done, so all his thoughts are present contemporaneously from eternity. A person or intelligent agent reasons, drawing one proposition out of others; in this sense, God never reasons. A person remembers — God never remembers; for nothing past is ever out of mind. A person hopes and conjectures — God does neither; for the future is as truly present to him as the past. A person has emotions, simple movements out of feeling into the foreground of the hour. God has no such temporary movements, in which one feeling jets up for the hour into eminence, and takes the foreground of his life; all movements or states of affection are in him at once, and appropriate exactly to their objects. And so we find that a very great part, certainly of what we were affirming, in the assertion that God is a person, is in some other view not true. Literally, God is not a person; for the very word is finite in all its measures and implications; because it is derived from ourselves. Figuratively, he is a person; and beyond this, nothing can be said which is more definite, save that he is, in some sense unconceived, a real agent who holds himself related personally to us, meeting us in terms of mutuality, such that we can have the sense of society with him, and the confidence of his society with us, *as if* he were, in truth, a literal person like ourselves. There is a value in this last illustration, beyond the mere showing under what conditions of figure we are obliged to speak of the divine nature, and what are the conditions of truth in our representation. We do not remember ever to have seen the fact noticed, but we do exactly the same thing, as regards truth or intelligent comprehension, when we say that God is a person, that we do when we say that he is three persons; and there is really no difficulty in one case that does not

exist in the other. As we can say that God is a person without any real denial of his infinity, so we can say that he is three persons, without any breach of his unity. Indeed, we shall hereafter see that he is set forth, and needs to be, as three persons, for the very purpose, in part, of mending a difficulty created by asserting that he is one person; that is, to save the impression of his infinity. The word *person* is, in either case, a figure, and as truly in one as in the other. And if the question be raised, what correspondent reality there is in the divine nature to meet and justify the figure, there can plainly be no literal correspondence between the infinite substance of God, and any merely finite term, whether one or three; or, if we suppose a correspondence undefinable and tropical, it may as well answer to three persons as to one.

"Neither is there any difficulty in removing the logical objections so pertinaciously urged against the Trinity, on the ground that three distinct personal pronouns are applied to God, requiring us to regard him as a council or plurality of beings; after which it is impossible that he should be one being. Grammatic laws and relations may as well pass into figure as mere names of things. Thus, to convey a certain undefined or indefinable impression, we may apply the feminine pronoun *she* to a ship, using a grammatic term of gender for a descriptive and representative purpose. And then, to represent or connect another impression, we may give the ship a masculine name, such as *Hercules* or *Agamemnon*. Whereupon the man of logic, scandalized by so great an absurdity, may begin to argue that since the ship is feminine as to gender, it cannot be masculine; or, if it is masculine, then it cannot be feminine. But it will be sufficient, for any one but him, to answer that we use these terms of gender only to represent some indefinable partially correspondent reality which we can signify by this short method better than by any other. So if it be urged that person means person, and number means number, by the inevitable laws of grammar, and that, when we have called God three persons, it must be absurd to speak any longer of his unity, it is sufficient to answer, that there may be a representative personality and number, as well as a representative or tropical gender; and that any mere logical practice on the words will, in both cases, be equally futile and puerile. Indeed, the pronoun *he*, applied to each one of the persons of the Trinity, is itself a word of gender, as truly as of number and person; and it would not be as great an offence to the majority of mankind to say that God is impersonal, as to apply to him the feminine pronoun. Why, then, should it create so great difficulty that God is represented as a Trinity of persons? Why not go into a logical practice on the gender of the pronoun, as well on the number and the grammatic personality. There may, it is true, be a much closer degree of correspondence in these latter cases, with something interior in God, — of that we shall speak hereafter, — but, for aught that appears, the logical process covers precisely the same *kind* of falsity in one case as in the other.

PUBLICATIONS.

Nature in Disease. By JACOB BIGELOW, M.D. Ticknor & Fields. — By learning, by judgment, and by experience, Dr. Bigelow has the highest right to instruct the public on the topics here treated. That a man, whose life has been conscientiously and successfully devoted to a most arduous scientific profession, and who has attained its highest honors, should be willing to come forward, in the ripeness of his years and wisdom, to throw the results of many of his studies within the reach of the

popular mind, is something for which the popular heart ought to be thankful. The subjects discussed and explained in this volume are both professional and practical. Sound advice may be found on almost every page respecting regimen, diet, habits, and the natural management of disease. The title, as well as the radical idea it expresses, indicates the modern reformation of medical economy, and the essential modification of both the maxims and principles of the healing art. That such simple discoveries as the safety of applying ice, cold water, and fresh air, to patients suffering from inflammatory disorders, should have been reserved through centuries of study and experiment to be revealed only within the last quarter of a century, has often occurred to us as an amazing intellectual and historical phenomenon. It certainly rebuts the sneer sometimes aimed at theology as an uncertain and fluctuating science, by the disciples of philosophy. In this collection of papers, matters that have often been treated flippantly are treated with moderation and discrimination; mistakes are rectified; theories are carefully sifted; and much wholesome truth—if our laic evidence is admissible—is carefully and ably stated. It is easy to see at how many points such a treatise connects itself with the sphere of Christian morals; nor is the ethical influence of the work inferior to its scholarship.

Ida May. Phillips, Sampson, & Co. — Another antislavery witness, speaking with the voice of a trumpet. Under the motto, "We speak that we do know, and testify that we have seen," the gifted woman, of whom "Mary Langdon" is the *nom de plume*, tells her sad, strong, vivid, eloquent story of oppression. Again, as while tracing the meek sufferings of "Uncle Tom," the frantic terrors of "Eliza," the weird miseries of "Cassy," and the savage cruelties of "Legree," does the reader's indignant blood leap, or his eyes moisten, at the sublime patience of "Maum Abby," the bitter child-agonies of the kidnapped "Ida," the awful fate of "Alfred," the cool and gentlemanly atrocity of "Mr. Wynn." There is a full group of characters beside, and each is drawn with vigor and with skill. We read the tale some three months ago in proof-sheets; but the impressions stand distinct and clear through all that we have read since. The publication has been delayed, we presume, by the arrangements for a simultaneous issue in England, where its reception is already marked with extraordinary interest. Of its vast circulation on this continent, from various causes, we have no doubt. There will be a constant propensity to compare or contrast it with its

wonderful predecessor. Those who expect to find the same affluence of descriptive genius, the same breadth of dramatic coloring, the same scope of purpose, or the same originality of method, will perhaps be disappointed; while, in intensity of passion, in power of dramatic effect, in delicacy of sentiment, in tender, prophetic wailings over our gigantic national crime, and in the subtle mingling of native negro humor with high religious experience, — within the given limits of the design, — there seems to us to be scarcely any inferiority. Such as relish the romance of love-making will find more of it here, and more of the sentiment peculiar to novel-literature generally, than in Mrs. Stowe's "Life among the Lowly." But those who *love to hate* human slavery will not miss the meat and wine that feed that fire.

The Elements of Intellectual Philosophy. — Phillips, Sampson, & Co. — In our last number, we had occasion to notice the beneficent labors of the distinguished educator who presides over Brown University, in the preparation of Dr. Judson's Biography. Here we meet him in his own professional department. Dr. Wayland is superior to the false pride that would reserve his powers from popular and practical use. Indeed, it seems to be the chosen aim of his life to extend the benefits of true knowledge to every class and every mind in the community, irrespective of class-distinctions. Eminently capable of conducting psychological investigations by the clearness and precision of his intellectual processes, as well as of conveying the results of those investigations to others by a lucid style and great felicity of illustration, he has here opened the most difficult of the sciences in an elementary treatise of rare value. Such a work was greatly needed for our academies and higher seminaries; those of Watts, Abercrombie, and others still employed, being quite inadequate to the advanced state of modern philosophy. By an admirable plan of arrangement, a complete elucidation of difficult points, a habit of condensed and comprehensive statement, and a conscientious avoidance of those more abstruse metaphysical problems with which ambitious teachers are apt to perplex their pupils, and which have their place only among the studies of ripe and practised writers, he has fully supplied the needed text-book. Connected with each lecture, there are references to some of the best authors, though we observe none to other than English or translated works.

Hymn-Book for Christian Worship. Crosby, Nichols, & Co. — Though this new collection bears the name of no compiler, it

is understood to proceed from the hand of Rev. Chandler Robbins, and is to be used in the congregation of that faithful pastor. It contains seven hundred and sixty-one hymns, including a large proportion of those best suited to public and domestic use in the language. From a hasty examination, we should suppose it to be distinguished from other collections among us less by the addition of new material than by the exclusion of such as is superfluous. As the number of valuable hymns known among us is increased by the contributions of genius or the researches of scholars, it is natural that each minister should find himself tempted to bring together an assortment suited to his own taste, and differing more or less from all others; and a goodly number of us have indulged ourselves in this satisfaction. But, while we frankly observe that there are many hymns absent from this volume which we should now be very sorry not to be able to read, we also take pleasure in saying that it seems to us as well calculated to satisfy the general standard as any other. Among its many merits is that of an excellent arrangement.

A Liturgy for the Use of a Christian Church. — This service-book is intended to accompany the hymn-book just noticed, proceeding from the same editor and publishers. It partakes, in a good degree, of the best qualities of the several works lately prepared among us with the same design. It should contain the grand Eucharistic Liturgy drawn from patristic sources by Dr. Hedge. Those parishes that are contemplating the introduction of forms of prayer should by all means give these a full examination. The appearance of the volume, at this time, is another proof how widely the desire for liturgical worship is spreading. Each new attempt, both by its excellencies and its defects, convinces us the more thoroughly that no one — at least, until the day of a literally ecumenic council — can hope for a very general adoption, nor offer claims to be compared with those of the English Book of Common Prayer, modified *possibly* to the extent of the liturgy of the Stone Chapel.

Lyteria, a Dramatic Poem. Ticknor & Fields. — Here seems to be a thoroughly honest poet; and, as he is understood to be young, he awakens a great hope. If in the present production he evinces less genius than the few, he certainly shows a purer taste and more scrupulous principles than the many; and, for that, let all true scholars and good men thank him. It is for the interest of poetry as of every other art, to be saved from the dishonor heaped upon it by tricksters and quacksalvers; and the need of that salvation is becoming exigent. The author has

worked the Curtian story into animated measures and dignified dialogue, gracing the scenes with a chaste imagery and with the purest and noblest sentiments. The fair spirit of the piece is not sullied by a single doubtful allusion; while the tone of moral feeling rises, with the character of the chief incident, to the loftiest pitch of magnanimity. The Pagan tradition is made to give a wholesome lesson to Christian manners.

Plurality of Worlds. Second edition. Gould & Lincoln.—Thoroughly introduced to the public and discussed, as this bold speculation has been, we need only add to what we said of it in a former notice, that the present edition contains a Dialogue by the author, in which one of the interlocutors takes up most of the objections to his theory adduced by Sir David Brewster and others, and replies to them with ingenuity, frankness, and good-nature.

Sermons by Rev. Thomas T. Stone. Crosby, Nichols, & Co.—Mr. Stone has earned the reputation of being a thinker of sermons, as well as a writer and preacher of them. His preaching leaves always upon the hearer the impression of profound sincerity, and of that sort of originality which consists in saying nothing which is not first thoroughly realized to the consciousness of the speaker. His natural propensity is to the metaphysical analysis, or rather to the metaphysical evolution, of a subject. He views all matters that come before him in their interior relations, rather than in their practical bearings or their objective extensions. Consequently, his discourses rather command respect than interest the feelings, and are rather admirable than effective. The abstractness of his intellectual method sometimes imparts a certain involution and hardness to his style. Hence his sermons are studies for thoughtful persons, rather than homilies for the people. Indeed, some individuals in almost any audience would be likely, after some effort at following him, to give it up in despair; but these must be very few, partly because his moral earnestness is so evident in every syllable, that his hearers would probably yield him confidence and sympathy even where the understanding falters; partly because almost all men have an intuitive perception of mental power, and esteem it even when it is of a kind remote from their own habits; and partly because, in a mind so rich as Mr. Stone's, an elaborate discussion commonly provides a background for occasional bright gleams of fancy or touches of pathos, of peculiar beauty. His hearers are willing to wait through a good deal that is obscure for that which is so singularly fine and forcible when it comes. The very titles of the

sermons in this book indicate the wealth in store for those that will read. Not one preacher in fifty, perhaps, has so much to offer: the spirituality is as pure as the thought is fresh. There are passages of grand eloquence and lofty faith that we should delight to quote. But we prefer to urge every one who loves to have his faculties stimulated and his heart warmed to buy the volume.

Leaves of the Tree Igdrasil. J. P. Jewett & Co. — One of the bright works that bless childhood in these times, beyond all the experience of childhood in our day. "Martha Russell" writes with a graphic pen, with much human feeling, with a pure purpose, and a happy vivacity of expression. The volume may be cordially recommended.

Home-Stories. J. P. Jewett & Co. — Here's for the holidays! Whoever opens, in the presence of small people, this snug, mysterious, starry green box, and discloses the four brilliant little story-books, packed away in it like four young orioles in their nest, and almost as vocal, will be sure to see sparkling eyes and happy faces. The authorship is given on the titlepage to Phebe Harris Phelps. The names are "Henry Day's Story-Book," "Henry Day Learning to Obey Bible-commands," "Mary Day's Story-Book," and "Mary Day Forming Good Habits." Three of them bear simple and touching dedications to the author's own children, — a pledge in itself for their moral purity. We can testify that, out of an entire family of five members, three bear united and cordial testimony to the entire success of this juvenile library; the other two, though from different causes, being incompetent judges, and modestly reserving judgment.

We have received a copy of the Report of the working "Unitarian Church Association in Maine" for the last year; of the indefatigable Spear's "Prisoner's Friend" for November, a greatly improved journal; of the "Third Annual Report of the Young Men's Christian Union," showing a library of fifteen hundred volumes, convenient rooms, a long catalogue of members, a balance of six hundred dollars in the treasury, and other signs of competency in an institution, which more young men would do well to join; of the absurd "Oak-Hall Pictorial;" and of the Third Annual Report of that invaluable and established charity, the Boston Provident Association, of which Hon. E. C. Winthrop has just been elected President.



